

na A *f*
B A L M E

To Heale

Religions Wounds,

Applied in a serious advice to sober
minded Christians that love the Truth,
and are well-wishers to Reformation.

In answer to the *Pulpit Guard Routed*,
lately set forth by one *Thomas Collier*.

In this small Treatise you shall finde
divers corrupt Principles of this *Collier*
plainly confuted. His Ignorance fully laid
open. Many Scriptures cleared from his cor-
rupt glosses. Severall Questions handled
touching;

*The Ministry. Infant Baptisme. Pardon of
Sin. Extraordinary Revelations. Hu-
man Learning. The outward Call of
the Ministers of England.*

By RICHARD SAUNDERS,
Minister of the Gospel for the Church
of Christ in *Kentishbeer*.

LONDON, Printed by *M. Simmons* for
William Addison, and are to be sold at his Shop at
the three Golden Falcons in *Duck-lane*. 1655.

11
E. M. J. A. B.
Jane Preacher
Lien Book 176
Gave her by her
Mother



To the VVorshipfull

JOHN TYRLING, Esquire,
One of the Justices of the Peace
for the County of Devon,
my Dear Uncle.

Grace and Peace, &c.

TIs not long since, I received from your hand that Pamphlet, intituled, *The Pulpit Guard Routed*, intimating mine intentions to write an Antidote against the poyson of it: And seeing you gave me such encouragement to the worke, as you well remember, I could not thinke upon a fitter Patron to commend the same unto then your selfe: which I the rather have done, that I might have an opportunity more publicquely to acknowledge how much I am bound to you, for those call expressions of kindnesse and

The Epistle Dedicatory.

love which I have ever had from you ; especially since I have had some relation to you, which indeed have much transcended my deservings. Tis the least I could doe to mention this, though I know tis more pleasing to you to bestow favour and respect, then to heare of the same againe to your praise.

But I must take leave to be grateful, which is the least you can, and I beleieve, the most you doe, expect from any.

I need not excuse my selfe to you for that I have trimd this Discourse no better, that it might be more worthy of your acceptance; seeing I know you judge not of things by their outside, but have respect more to their substance, then to their formalities. When Satan is so busy (as now) there is no time to stick at nicities.

The Lord continue to hold up your spirit in his own work. I know you have appeared for the service of your Country; in your pla

The Epistle Dedicatory.

(while others shifted their necks
off the yoke) even to the wasting of
your naturall strength : but God
will makethis up again to you some
other way. These are times where-
in much work lies upon the hands
of such as are faithfull. There is no-
thing lost by sticking close to the
interest of Christ. Christians have a
good Master, and (which is a choice
encouragement) the work of God is
such a worke, as will improve, and
crowne it selfe.

I beleeeve the insolency of some
that pretend gifts to justle out the
Ministry of Christ, yea and his truth
do, doth somewhat damp your joy
you take in the prosperous suc-
esse of the affairs of this Common-
wealth : But, *Dabit Deus huic quoq;*
et alteri : These clouds without water will
soon be blowne over : They are as
bubbles that will break with a light
touch. For yet a little while (sayes
David, Psal. 37. 10.) and the wicked

Heb: the turbulent, wavering, or
insteddy] *shall not be, yea thou shalt*

Jude 12.

507

In quietus,
turbulentus,
unsettled,
wavering.
Levh. Sa.
Crit.

The Epistle Dedicatory.

diligently consider his place, and it shall not be. In the interim let us fix our thoughts upon an immutable God.

Jam. I. 4.

*Let Patience have her perfect worke, and we shall be perfect, entire, and wanting nothing. Ataxie in a wise Cōmon-wealth can never be long-liv'd. But what mean I keeping you from the Discourse ensuing? You will see there this tottering wall is falling; but two posts to keep it from the ground, Novelty, and Confidence, the one rots, the other breakes suddenly of it selfe. *Prævalebit veritas*, Truth will out-live its enemies, though some enemies of truth may out-live us here in the flesh. Beeing eyed with a spirituall understanding we may see through all these thick Clouds which that we may be able to doe is the constant, and hearty prayer of*

*Your greatly-obliged Nephew
devoted to your, and the Church
ckes service in the Gospel,*


RICHARD SAUNDERS

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To the READER.

Courteous Reader ;

 **A**N unpolished Peice is here put in-
to thine hand, that which (I con-
fesse) cost me more time to write
it out faire for the Presse, then
to compose it. I was pained within me till I
had set it going, that it might come speedily
to thine hand, and least any soule should be
misuared first by that dangerous Pamphlet
which I answer. Some foure or five weeks
laboured hard in composing the following
discourse, and as many in writing it out a-
nd thine for publique view. If thou blame mee
for not taking more time. I answer.

First, I met not with much in mine adver-
saries Booke, that had any difficulty in it to
hold me long.

Secondly, Twas my tender respect to thy
good that spurred me on so fast, and if I loose
credit in any measure, by setting forth my con-
ceptions in no better a dresse, thou mayest well
ardon me, for if I have plaid the fool it is
for thy sake.

To the Reader.

But thirdly, Such as it is, if thou be not too curious, I hope it will appeare sufficient as to that which was intended for, viz. a confutation of mine Antagonist.

If my Discourse chance to come into the hand of a learned, and judicious Reader; though such a one it may be may finde in it, that, which may make him judge it not lost labour to reade it over; yet I must say my respect was not to such in writing this, there being nothing in the Book I answer, that is like to passe for sound reason with discerning spirits. My respect was to weak Christians, Babes in Christ, and such as are ready to stagger at every straw, upon whom the boldness and confidence of the Collier may prevail too farre, especially while he covers over his designe with pretensions to the honour of Christ.

If thou findest any inclination in thy self to censure me for the tartnesse of some of mine expressions, consult seriously with thine own heart, whether the confidence, and yet weakness, and grosse absurdities, of mine adversary doth not give just reason. I was never (if I may speak so of my selfe) a man of a bitter or rigid spirit in my life, especially against a man that I could looke upon as Godly. And true it is, if I could have seen any Characters of an humble, and Christian Spirit in the Pulpit of

Roan

To the Reader

Routed, I should not have used altogether such language as now I am enforced to doe. But it may be if thou seriously commune with thine owne heart, instead of censuring me, thou wilt finde ground to judge thy selfe, for not beeing sufficiently sensible of Gods dishonour, occasioned by the venting of such corrupt principles as I engage against.

If thou wonder (as it may be some will) to see me appearing in such Controversies as some of these are, who have lately appeared as publicly in a Discourse, wherein I discovered my selfe contrary minded to a great number of those, I now plead for.

And seeing I differ, in some matters of Church-Discipline, and order, from many of my Brethren. I must tell thee,

First, I love to speake truth (when necessity calls for it) what ever they be I speake against.

Secondly, I cannot endure to be reputed a favourer of such corruptions as my soule ever abhorred, which I should be, if I should hold my peace in the things hereafter discoursed of.

I have freely encouraged Christians to the use of their Liberty in edifying one another, in the use of their gifts: and how many have suspected that I countenanced the confused Liberty that is pleaded for by the Pulpit Guard Routed?

I have

Viz. In a short Discourse proving the lawfulness of submitting to the present Power.

To the Reader.

I have scrupled the baptizing all infants, not judging but that all Church-Members infants are to be baptised, but seeing tis evident, that all among us are not such as may be embraced as Church-Members in this time of Reformation endeavoured, all infants are not to be baptised: and upon this account I have, for a season, suspended the dispensing of that Ordinance to any, untill I can forme those Christians that have hearts to submit unto the Discipline of Christ into a body, according to Apostolicall rule. And how many upon this account have thought me a friend to Anabaptists, notwithstanding my profession to the contrary? When as I professe tis not, but that I have ever owned Baptisme of infants to be an Ordinance of Christ. And my suspending the use of it, is,

First, Because I judge it meet that those, that enjoy Church-priviledges, either for themselves, or Children, should be accountable to the Church for their walking: which cannot well be, unlesse there be a new-forming of Church-Societies, for present altogether without forme, order, or power.

Secondly, Because I am afraid, if I should doe otherwise, what I build with one hand, I should pull downe with the other, in the businesse of Church-Reformation.

Now though I have sufficiently (though not so publiquely as now) clear'd my selfe of these suspitions,

To the Reader.

suspitions, yet they made me somewhat the more willing to this undertaking.

Thirdly, I appeared also in this Discourse the rather, because it may be knowne that all that are for the present Power, are not (as some suspect) favourers of these corruptions. I thinke I have appeared before, in, and after the change of affairs in this Land, as far as most of my Station, and I cannot beare the dishonour is done to the Noble Patriots of our Country by the secret whisperings of these va-grant Seducers, that speak as if they were sent by Authority, and Patronizd by it. Yea some of them (as I heard) had the boldnesse to give out (when debate was touching a new Representative) that the Anabaptists should be the men that should choose it. Twere good the insolency of such fellows were curb'd. Such things trouble many honest hearts, not that they can beleieve such toyes, but because there is no check given to such persons. Among others this Collier I write against, deserves to be marked: who can not be contented to set himselfe against Ordinances of Christ, but also like a man of a seditious spirit, must jear at Ordinances of Parliament too.

Christian Reader, I cannot be so prudent as to let Truth suffer by holding my peace, when my speaking may displease men. Tis true there may be a time when some Truths may not be fit

To the Reader.

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fit to be published. But I promise thee; if God
make knowne to me any thing further where-
by I may doe the Church of Christ any service,
I shall not imprison the Truth in me : And
though in this learned, and knowing age, where-
in so many things are written by those, with
whom I am not worthy to be named, there is
little reason to expect me much in print, yet
shall I to my power, in my place, labour the
promoting of the interest of truth, To which
end I desire thee to improve what interest thou
hast at the throne of Grace for me, and I shall
remain

To truth, and peace : Christian
liberty, and order ; an
heartly well-wisher.

R. S.

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B A L M E

To Heale Religions Wounds :

In answer to the

Pulpit-Guard Routed.

*The Proeme shewing the grounds
of writing this Treatise.*



T may be much wondred why I
should set pen to paper, to write
an Answer to that railing Pam-
phlet which is come out into the
World under the name of the *Pulpit Guard
Routed*, especially seeing there is another
(abler for the work) more properly and
directly concerned in it. I must tell you
it is no pleasure to me to be contending
about questions and controversies, which
ingender strife. I could wish (if the wise-
dome of God thought it fit) that there
were no occasion of such a thing given,
nor

nor any necessity lying upon those, that desire rather to be employed about more sweet and savoury studies, to turn themselves to such unpleasant work : But seeing that according to the Preacher, Eccles. 3. 3. *There is a time to breake downe, as well as a time to build up* ; I find God calling upon us now forth (as we are able) to both. Not only to building up, and repairing Gods spirituall fabrick in his Saints (which is our delightfull work) but to pull downe those dangerous structures of hay, and stubble, which men of corrupt minds endeavour to raise up.

But secondly ; The reasons why (who are lesse concerned in this business) did yet interpose in it, are these.

1. I am somewhat doubtfull whether *Mr Hall* (whose Book 'tis that this unworthy Pamphlet pretends to answer) may have any purpose to make reply, in regard 1. It is so scurrilous, and the Answers so absurd and impertinent. 2. The danger that may come of this Book, by corrupting the minds of weake and unsteady people, may not be so visible to him, as to me, who live in and near those parts, where the Author of it ha's most influence : and therefore I may see more reason why his Book should not goe without an Answer.

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2. The Author of this *Pulpit Guard Routed*, hath endeavoured to scatter abroad his Books in this Countrey, unto the great danger of ensnaring many poor souls, whom the relation of neighbourhood makes me more tender of then ordinary.

3. Seeing his designe is chiefly promoted in these parts, it may be, a word from me in these parts where I am known, may be more prevalent then an answer from a stranger, though the business be better managed by him; yea, and what I shall write may take much the better abroad too, among them whose establishment and information I chiefly aim at, while they see my judgement, wherein I goe so far to meet all well-wishers to reformation as the Truth will give me leave; as thou mayest see in part in mine *Epistle to the Reader*: where thou hast also a further account of the ground of mine undertaking this work.

2. The Upon these Reasons I have been enforced to run the hazard of being censured meddling in other mens matters: though be plain enough, that every honest soul herein concerned, while the honour of Iesus Christ, and of the Truth lies at stake.

But If I deal very roundly with mine (and yet not mine so much as the Truths) Adversary, I may be excused, for that I can not otherwise possibly come up to a full discovery of the Ignorance of that Rower, it being wrapt up in such wonderful impudence.

- It is a true Proverb, *Audax in scitia*, Ignorance is bold: and truly I must say I never saw ignorance growne so impudent and shamelesse in my life. 'Tis strange that a man should write and print such absurd, weak, impertinent things, with so much confidence and disdain, triumphing over Arguments as ignorant, and invalid; which he answers only with boldnes, and confident dictates of his owne braine, as you will see anon: you may perceive his plot is laid only to get upon the humours of such, as are more taken with words then things: and are swayed more by the confidence of an assertion, then the reason of it. Truly were not that I find some that know not how to judge of the strength of an Argument or of the fallacious juggling of men's corrupt minds, and principles; but apt to think there must needs be some strength in that, which is boldly asserted by such as have a visour of Religion

their faces, and Scripture phrases in their mouths; I should not have thought that any passage in all his Book deserved the credit of an Answer. Ah! but mine heart is moved toward poor weak souls for whom this snare is layd: 'tis not given to all to dive into the mystery of iniquity, that some disorderly spirits advance. Beloved Souls, you that love Jesus Christ, mine heart is troubled for you, especially you of these parts, whom the relation of neighbour-hood makes more precious to me: I can gladly expose my selfe to the censures of men for your sake, that your faith be not corrupted, nor your souls caught in a snare. Wherefore let mine advice from the Lord have place with you. Let your hearts with mine debate a little, and that seriously, as in the presence of the great searcher* of hearts, before whom both you and I must one day answer, about these questions following.

*Five serious Questions to be debated
by modest Christians, in order
to the discovery of the ge-
nius, and scope of the
PULPIT GUARD ROUTED.*

Quest. 1. **1.** **W**Hether such an uncharitable, censorious, proud, disdainful, inveterate, calumniating spirit as visibly works in this man, and others, *ejusdem farinae*, of the same lump, does ever use to shew it selfe amongst Christians, even against godly persons, much lesse godly Ministers? Ah! favour mine expressions for I tell you.

1. I cannot flatter such corruptions and corrupters with faire pleasing titles, nor may I.

2. There are such as are to be rebuked sharply [or cuttingly] and all little enough, to make them sound in the faith.

ἀποτολ. ως.
Tit. 1. 13.

Is it possible (if it were true what these men would make you beleeve, that they are the men whom God ha's most eminently appeared to, to open to them the mysteries of truth, and to call them forth to be Stewards of his manifold grace above others) Is it possible, I say

Religions Wounds.

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it were so, that a spirit so contrary to the Gospel, should work so mightily in them? What, use all the expressions, and rape up all the advantages they are able, that they may powre out contempt upon those that are eminent Servants of Iesus Christ, and yet pretend to be the top of Gods family, as they would be thought to be? Surely I know not what entertainment that scurrilous language hath in that pamphlet where it is used, no doubt many phancies are tickled with it: but I professe, my heart even embled in reading some passages; yea, throughout the whole Book I can hardly finde any thing that speaks much to awaken my charity to beleve, that there is sight of Christ in that heart, where such filth was conceived.

To omit those disdainful and reproachfull speeches, which he uses against the Church, as he pretends to answer; calling him, a Fool, a Knave, an Enemy to truth, Of his name the Devil, Proud Pharisee, &c. To omit these, which might admit of excuse in most parts, for that they are against the particular adversary he has to deal withall, but that he also heaps up most insufferable reproach against the Ministry of England, I say generall, calling them, *Antichristian, A*

pack of cheaters and deluders, Carnall, Loose
Base in Conversation, Theeves, Robbers,
Wolves, Empty barrells making great sound
but having nothing but vanity and pride
in them, Sensualists, Idlers often, such as new
knew what it is to live in a lawfull Calling
Whose God is their belly, Humanists. & Seven
times, The bastard brood of Rome. No Levites
but bastard ones. No Embassadors but ignorant
ones. No Shepherds but kill them that are for
Priestly Pharisees, Bastard Tribe of Levites
Babylonish Diviners, Egyptian jugglers, Limbs
of the Devil, &c.

Is not this brave language? Could
you have worse if you did rake the filthiest
corners in Hell for it?

Neither will this excuse him that
says in his Epistle to the Reader, that he
doth answer a Fool according to his folly. For

1. I find no such language in Mr Hall's
Book, nor doth he rebuke him (in his
Answer) for any passage of that kind
except in speaking against the things
disputes against: he doth not revile
persons that are dissenting from him.
But,

2. If Mr Hall hath been faulty (for he
will not undertake to defend every
pression of his) what ground is that
this man to be so inveterate against

again

gainst the whole kinde, the *Ministers*,
 without exception, or distinction? Is
 this the genius of a Christian? Yea, is it
 not neer blasphemy, to bring in Scrip-
 ture (as he does, *Prov. 26. 5.*) to ex-
 cuse his railing, and make Christ and his
 Apostles to be guilty with him in the
 same wickednesse?

Neither doth he mend the matter
 when his Conscience forces him to say
 (in his Epistle) that some of them may
 be godly. For though he doe lesse then
 he grant this, saying [*He is not despair-
 ing of the truth of it*] which implies that
 he doth scarce beleve that there are any
 godly, but hath onely so much hope of
 as keeps him from despairing that it is
 a most unchristian, satanicall cen-
 sure: I beleve every humble, gracious
 heart will judge it so, yet, I say, this
 mends not the matter that he almost half
 doubts, that 'tis possible some of them
 may be godly, in that all along in his
 discourse, he reviles them with unwor-
 thy termes, without putting any diffe-
 rence. O yee Redeemed of the Lord, that
 he bid to try the spirits, whether they be of
 God, or no; examine the spirit of that
 pamphleter: if it be the Spirit of Christ
 it moves in that puddle, I must professe

ver knew yet what the Spirit of Christ
meanes.

Quest. 2. Upon what grounds (think you) should
he, and men of the same temper and Spirit
with him, use such bitterneſſe againſt
the Miniſtry, and vent ſo much rancor
with their pens & tongues againſt them
when many hundreds of them are known
to be very eminent and precious Chriſtians,
and ſuch whoſe lives and converſations,
as alſo their doctrine, ſpeak them
to be endeared to the Lord Jeſus? what
can be the reaſon of this (I ſay) unleſſe
it be becauſe they give a check to theſe
unſound principles (deſtructive to ſound
doctrine and manners) that ſome of
them endeavour to ſowe among the people?
Here is the gall, here is the worme,
theſe they are knowne to be ſound in
faith, godly in converſation, let your
owne experiences (that read this) be
witnesses.

'Tis true, diſſenters of them have been
ſatisfied about the late wonderfull change
in this *Common-wealth*; and have diſſen-
tered themſelves oppoſite, ſome more
ſome leſſe, ſome nothing at all oppoſite,
but yet unſatisfied in part: I could ſay
it had been otherwiſe, and that (if the
Lord had pleaſed) they had ſeen the

f Chr with the same eye that other godly men
(differing in that from them) did and
)shou do see them. But what, may they not be
and Sp godly for all this? have they not been
again men by whose ministry and labour God
ranco hath refresht the hearts of many poore
st the souls? Are there not thousands in Eng-
e know land that may blesse God, yea that doe
Christ blesse God for their labour of love in
onver Christs Vineyard? Ah! look about you
ak the Christians: what are there not thou-
s? wh sands yet alive of the old *Puritans*, that
) unle can speak of what God hath given in to
to the them by such? Can you not perceive
to sou what gals these mens hearts? Is it (think
some you) our saying, *That men may not ex-
the p ercise the pastorall acts of a minister, unlesse
e wri set a part unto the Office of a Minister, by such
nd in as have authority and power so to doe? Is this
let ye the matter they storme and rage so? Can
this) you think it? Is it not rather because
there are such among our Ministers, as
been can soundly and to purpose withstand
ull cha that confusion, and those dissolute prin-
ve dis ciples which they would else freely bring
ne mo in, whither this be not the wring, let
oppo him that hath but halfe an eye, and halfe
ould v an ear; see, and hear.*

Whether this open enmity against the *Quest. 3.*
ministry of England, which these men pro-

claim to all the world, inveighing against them as Antichristian, &c. without limitation, be not a thing abhorred by gracious honest hearts, not onely of those that are called *Presbyterians*, but those that are called *Independents* also? Witness the modest Apologie of those five eminent Worthies of the way called *Independency*, presented to the Parliament, viz. Mr *Thomas Goodwin*, Mr *Phillip Nye*, Mr *Sidr: Simpson*, Mr *Jeremy Burroughs*, Mr *William Bridge*, in these words, page 6

“We have this sincere profession to make
 “before God and all the World, that all
 “that conscience of the defilements w
 “conceived to cleave to the true worship
 “of God in them [viz. The Churches o
 “*England*.] or of the unwarranted pow
 “er in Church-Governours exercise
 “therein, did never work in any of u
 “any other thought, much lesse opinion
 “but that multitudes of the Assemblies
 “and *Parochiall* Congregations thereof
 “were the **TRUE CHURCHES**
 “and Body of Christ, and the Minister
 “thereof **A TRUE MINISTRY**
 “much lesse did it ever enter into ou
 “hearts to judge them **ANTICHR**
 “**STIAN**, &c. *Apol. Nar. p. 6.* See the
 Worthy men (speaking in the name of

gainst the rest of their way) abhorre the
 limi- very thoughts of judging all the *Paro-*
 y gra- *chi*all Churches of *England* to be no
 those Churches, though corrupted, or their
 those Ministry no Ministry, or an Antichristian
 Vitnes Ministry, as these men most rashly, and
 e emi- unchristianly conclude. And therefore
 indepen- though the Author of the *Pulpit Guard*
 t, viz *Routed* would seem to intimate, as if those
 ye, Mi- called *Independents* were parties with
 bs, Mi- him, and abettours of his designe; yet
 page 6 you may see this is onely forged by him
 o mak- to get himsele credit with well-minded
 hat all Christians: when as in very deed hee
 nts w- makes them also, and their Ministry An-
 or shi- tichristian, in his Discourse, because no
 ches o- Anabaptists as he is.

If it should be objected that some of
 the Congregationall way, do deny the
 Churches and Ministry of *England*: this
 cannot be of much concernment, sith the
 men above named are knowne to be the
 most judicious and able of that way, men
 of most undoubted integrity, that left
England all of them in the time of the
Prelaticall power: and if some particular
 men, of lesser rank and credit, say other-
 wise (except they did bring better
 grounds then they yet have done) it
 makes not much to the matter, but may
 be

be imputed to inconsiderate weaknesse.

So that, my Beloved Friends, where would these men transport and carry you? not onely off from *Presbyterians*, but *Independents* also (as our times have unhappily distinguished Christians) and then alas whom have you left to hold communion with? Christians, before you suffer your hearts to be alienated in any measure from such, be well satisfied whether you shal mend your market elsewhere. If you mind the power of godlinesse, the substance and life of Religion, you may go further, but (as the proverb is) be sure to speed worse.

Quest. 4.

Were such things ever heard of in former times among the old *Puritans*, or the *Non-conformists*, who refused to submit to the *Prelaticall Ceremonies*, and condemned the usurped power of *Bishops*? did any of these cry downe our Ministry as *Anti-christian*, with such vehemency as the *P. G. Routed* does? was such pride of spirit discovered in any professing Christ, except some very few rash spirits whom the stream of all modest judicious Christians (who gave clear testimony of their faithfullnesse to Jesus Christ and his Truth) went against? Is not this of some weight and importance?

Hath

Hath it not been an old trick of such as have designed the shaking of the pillars of the Christian Faith, first to begin with the faithfull Ministers, to powre out contempt upon them? Did not *Paul* meet with such in his time? What else made him write so much in defence of himselfe, and the rest of the faithfull Ministers of Christ; in 2 *Cor.* 10. and *Chap.* 11. and *Chap.* 12. and severall other places? I do not intend to plead for all those that have gone under the name of Ministers among us (no honest heart I think does) many have been for their lewdnesse and malignancy, justly removed from their places; and many more do deserve to be removed who are the reproach of the Gospel. But to inveigh against Ministers in generall (as *The P. G. Routed* doth) was it ever known to be the work of any but enemies to the faith? The Devil hath his * *method* of deceiving: observe it well, he first will cast dirt in the face of the messengers of truth, and then of truth it selfe.

* *Method*
De la Vie
παλις.
Eph. 4. 14.

All yee that love the Lord *Jesus Christ*, my Christian friends, neighbours, and country-men, let serious deliberate tryall goe before resolution, in matters belonging to God. Can an humble spirited

ted Christian easily be perswaded to swim against the stream of the most eminent and precious Saints of all Ages, and places? I know the voice and word of *Jesus Christ* should be infinitely more prevailing with Christians, then the examples even of the best men; But in things in controversie and doubtfull, I should make a great stand at the examples of such; knowing that Christ speaks to his people by presidents as well as precepts. see *Phil. 3.17. Jude 7. &c.* wishing modest Christians to weigh these things in their thoughts, I shall now open a little of the vanity and childishnesse of the answers and arguments of this same *P. G. Routed*, so far as it may make for the settling of their minds in the beliefe of the truths he endeavours to shake.

His errors are many (though one mainly pleaded for) I shall in order inquire into the firmenesse of their foundation.

His

His First Error.

That the life of Ministers and Schollars, educated in Schooles of learning is an idle life.

THis you finde in the entrance of his discourse : where pleading for the Nailer, Baker, &c. as fit to make Preachers he layes downe with much confidence (which is most of his strength) this assertion. *That the life of Ministers and Schollers brought up in learning is an idle life : calling such Idlers and Drones, that never knew what it is to live lawfully in a calling : with much more such reproachfull Language.*

But how doth he make this good ? Why, by a learned definition that he gives of a calling. sayes he,

A calling is that in and by which men The P. G.
may in the sweat of their face get their li- Routed.
ving.

O brave Definition of a Calling ! befitting a man that can call the most learned in the land ignorant, and simple. But let us examine it a little, if his definition be good, then must it *reciprocari cum suo definito*, so as that it agree neither
to

Answer.

His

to more things, nor to lesse, then the thing defined doth: this is the constant law of a good definition.

Now 1. Is every thing that a man may get his living by in the sweat of his face a calling, *i.e.* a lawfull calling? (for such he speaks of) why then, he that sweats at his robbing and stealing lives in a lawfull calling. It seemes he that would beat downe the calling of Ministers, knowes how to set up another instead of it.

2 Is there no *lawfull calling*, but that whereby a man gets his living in the *sweat of his face*? what will he say then of *Magistrates*, *Iustices of the Peace*, men living by their estates, & applying themselves to the wel ordering of their Countrey? what? because they doe not *worke with their hands*, and sweat at it, are they *Idlers*? Will he call the Parliament men *Idlers*, because they spend their time in discourfing together, and debating the affairs of State, and doe not *worke with their hands for their living*? See this mans absurdity. Yea, what will he say to *Physicians*? Doe not they live in a lawfull calling? yea, if his definition were good, 'twere time for him to go bid his *Taylor*s, *Button-makers*, *Semsters*, and such like, that seldome sweat at their worke,

in the worke, especially in winter season, to
stant finde out another way of living: other-
may wise (although they were Preachers)
ace a yet are they not in a *lawfull calling*, by
such his rule. Ah! if these men that boast
ats at themselves of abilities in a singular way
law- from other men, to divide the word a-
l beat right, do so simply mistake in giving
owes definitions of things so familiar to the
t that understandings of all men; what (think
n the you) will they doe when they come to
then give you definitions of spirituall things?
men Most certaine it is that most of the dan-
hem- gerous errors that are now on foot a-
oun- mong us, have sprung out of the weak-
worke nesse and ignorance of such men, who
they (though they can speak pleasing words
men that tickle the fancy, yet) are not able
ne in to give out any better accompt of the na-
g the ture of things they speak of, then the
worke *Pulpit Guard Routed*, doth here of a *cal-*
e this ling, the weaknesse of which is very visi-
e say ble.

But thirdly, Is it so, That none lives
in a lawfull Calling, but he that *workes*
in a *with his hands*, and gets his living in the
sweat of his face, what thinke you of
to bid Paul then? even of what he sayes, 1 Cor.
, and 9.6. *Or I onely and Barnabas, have we not*
their power to forbear *working*? Had Paul and
orke, Barnabas

Barnabas power to live Idlers? to live out of a lawfull calling; or did the necessity of the Ministers of the Gospel, who (as he intimates in this verse, and affirmeth in *Verse, 12.*) did use this liberty of necessity working, did they I say live out of a calling? were they Idlers?

But by the way: let me from this plain Scripture frame this one Argument to prove the Ministry of the Gospel to be a distinct, lawfull calling.

If a man may lawfully lay by all other callings, and apply himselfe wholly to it, and live by it; then is it a distinct lawfull calling. That is clear from his owne words (which are most true) that *No man may live out of a calling.*

But a man may lawfully lay by all other Callings, and apply himselfe to the Ministry of the Gospel, & live by it; that is evident from the Text, where Paul saith *He and Barnabas might leave working*, *verse 6.* That the Ministers of the Gospel then generally did, *verse 12.* That they might do that twas fit they should, yea, that God had ordained they should live by it, *verse 7, 8, 9, 10, 11, 13, 14.*

Therefore the Ministry of the Gospel is a distinct lawfull calling.

Can any thing be more plain and evident then this?

to li But Fourthly, Is there no laborious-
the rneffe and pains-taking (for that Ile sup-
who (pose he may intend by sweat) in the im-
affirmoyment of Ministers and Schollers? It
of n seems he never knew what it is to study
of a cahard : It appears indeed by his Book. He
is not acquainted with the labour of the
om thinde, in getting downe to the bottom
e Argof things, and that's the reason he handles
he Gothings so superficially. But he addes,

*Breeding to School is proper to children The P.G.
when they can not labour to fit them for Routed.
some calling.*

Very good, then, it seems, hee'l graunt *Anfw.*
from h that breeding children at School is war-
ne) thantable. But it must not be (if you will
beleieve him) any longer then *while they*
y all cannot worke : And how long is that
se to th (pray) I would fain know, whether chil-
; that dren are not able to begin to *work*, as soon,
ul saye or almost as soon, as they are able to *goe to*
ug, ver School : But it seems he would have them
pel thearne their *A. B. C.* and no more ; for
might when they can *labor*, then they must away
at Go to that. Doe not you see how this mans
r. 7, 8, 9 ignorance opens it selfe in every line.

But he grants they may goe to School,
Gospd to *fit them for some calling.* Well then,
then must they keep to the Schools till
and ev they are made as fit for the calling they in-

tend, as the Schools can make them at least till fit in some degree: and so, then 1 His former assertion is false that sayes, *They must keep the School one while they cannot worke.* 2 Then he that intends the calling of a Minister (which proved before to be a distinct calling) must so long abide at the Schools, as is requisite to make him an able Minister, so far as *Schoole-learning* may helpe him; and if so, then his maine position, here disputed, is false too, that would make the life of a Scholer an idle, unjustifiable life. See how weakly this man contradicts himselfe and all in one page.

Object.

If he have so much ignorance (for learning had never any enemy but ignorance)

Answer.

to say humane learning is no way usefull to a Minister of the Gospel; I shall use no other argument here, to refute him but his own practice; why does he sometimes make use of the *originall languages*, clear some Scriptures in his writings? I beleeve he is little acquainted with those languages, but this that he is driven to enquire into them, that he may give out the true and full sence of Scripture, speaks out the usefulness of the same to a Minister. More of this in its place I shall step forth unto his second Error.

His Second Errour.

That Infant Baptisme is a Childish thing.

His he will owne for truth, and how will he make it good? he sayes, 'Tis childish, 1. *As relating to the Subject,* *The P. G. Routed.* *the child who is to be baptized, not understanding the use, and end of it. 2 As relating to the Administrators, &c.*

As to the first, there lies a shreud objection in his way, which he has so much ingenuity as faithfully to set downe, but not so much wit as to answer with any defence, as you shall see by and by. The objection he layes downe thus.

The Infants of the children of Israel *The P. G. Routed.* were as incapable, in (he would have written of) the understanding of the mystery of Circumcision, as Infants are now of Baptisme, yet they were by the command of God to be Circumcised.

'Tis a good objection indeed started, *Answer.* but how is it cleared? He gives a threefold answer thus,

1 *Its truth that one part of Circumcisions* *The P. G. Routed.* *mystery, viz. the Circumcision of the heart as far from the capacity of Infants, as the mystery of Baptisme is now.*

Answer.

Very good, and what part of Circumcision mystery, pray, were Infants they eight dayes capable of understanding, bunn they understood not that? *risum teneam* &c. who can but smile at such an answer as if Infants at eight dayes old did understand any part of the mystery of the Ordinance of Circumcision. I wonder had not inform'd his Reader, what mystery such were then capable of understanding, but what have you next.

The P. G.
Routed.

2. As Circumcision was a type and signe in the flesh, of Christ who was to come of Abrahams seed, there was no such capacity required. His Reason follows, Because it was a Jewish legall type, as all the rest of their externall worship and Sacrifices were &c.

Answer.

O fine words to please Children, little to the purpose!

1. Was there not required a spiritual understanding of the legal Ordinance and Sacrifices then, as well as now of Gospel Ordinances? Doth this man think to perswade any Protestant, or Orthodox Christian, that the Israelites were bound to see into the mystery of the Ordinances, as we are into ours, without any reason? 'Tis true, they saw not

circum into the mystery as we may, but that
ants they did not at all understand, nor were
ling, bound to it, will establish the dangerous
eneam doctrine of the *Pelagians*, that say they
nswere justified by their legall Ordinances,
without faith in Christ: and give the A-
the Ooble the lye, who says, that we are saved
nder *καὶ ὅτι*] even as they.

καὶ ὅτι
*τοῦ ἁμαρ-
τωῦ*

at my 2. The knowledge of the mystery of

Αἰ 15. 11

undercircumcision was not necessary to all
t. that were circumcised, to make them ca-

ne in t. ble of Circumcision, he grants: well,

f *Abra-* and why is the knowledge of the mystery

acity n. of Baptisme necessary to all that are to

Beau. e Baptised, to make them capable of

be rest. baptism? If he had given a good reason

es were. for this, he had spoken something to the

urpose. He sayes, *Circumcision was a type,*

is Baptisme also; whereas he sayes

en, li. was *Jewish and Legall*, the sence is, 'twas

type unto the Jews in times of the Law:

iritua. and what is that to the businesse? Bap-

inance. sme is a Type to Christians under the

now. Gospel. They that have argued so long

an thi. gainst Infant-Baptisme, from this rea-

Ortho. son, that they are incapable of under-

ere. standing its mystery, could never yet give

of the. reason, why the knowledge of the

witho. mystery of Baptisme is necessary to make

not. Subject capable of it, when the know-

ledge of the mystery of Circumcision was not necessary to make the subject capable of it. Tell me what thing made Infants then capable of circumcision, and then I'll tell thee (and thou mayest satisfy thy selfe) that the same thing makes Infants capable of Baptisme now. The being such as God had vouchsafed to take (together with their Parents) in Covenant with himselfe, was that which made them capable of Circumcision, as appears in Gen. 17. 7, 8, 9, where they are commanded Therefore to be Circumcised, because God had made Covenant with them. Now the same thing makes Children of Believers now capable of Baptisme.

But his third Answer is of all the fittest for such a man to give; it is this,

*The P. G.
Routed.*

3. *There was a Command for that of Circumcision, &c.*

Answer.

O egregiously gifted Disputant! The Objection was if Infant-Baptisme be childish, because the subjects are Children, then Circumcision was also Childish, which was commanded of God: to this he answers, *Circumcision was commanded of God. Can you believe that the spiritual gifts that these men pretend to, are real*

when as in the utmost improvement of
 their gifts, they write such non-sence. If
 they write thus how do you think will
 they speake, when they come to handle
 difficult matters, if they preach too with-
 out meditation or study, as they boast?
 but whereas he sayes, *The command is that*
which gives a capacity, &c. I shewed even
 how what it was that gave the Infants
 then a capacity of Circumcision, from
 Gen. 17. *The Command (as Mr Marshall*
sayes well) is the cause of the existence of
the duty, but the Covenant of grace is the mo-
tive to it. They were therefore circumcised
as before) because taken into Cove-
nant, and so Church-members. But e-
nough of this, let me away to his second
Reason, why Infant baptisme is childish,
which is as follows.

2. *It is Childish as relating to the Administra-*
tors, &c. in not understanding the com-
mand of Christ, &c.

*The P. G.
 Routed.*

But how doth he make that good? *Answer,*
 why, you must take his word for it. He
 will call thousands of able, judicious
 men ignorant, that by his confidence, you
 may think he is knowing and intelli-
 gent.

His next corrupt Assertion borders
 upon

upon the same controversie, touching Infant-baptisme: 'Tis this,

His third Error.

That none must be baptised till they come to perfect Age.

YOU have this defended by him, pag 6. thus.

*The P. G.
Routed.*

And is this such a strange thing with you who professe your selfe a Minister of the Gospel? &c. Was not Christ himselfe Baptised at thirty years of age, the Eunuch by Philip, Acts 8? And those of John, &c.

Answer.

Yea, and it may be strange for all that, for what shadow of reason is there in it, why none must be baptised till they come to perfect Age? Is this good arguing, Christ and the Eunuch, &c. were of perfect age when baptised, therefore none but men of perfect age must be baptised. Is not this as good an argument? When Christ gave the Supper, none were admitted but Apostles, therefore none but Apostles may receive the Supper. If he say there be other Scriptures that give (not Apostles onely, but) all believers admittance unto the Supper; I answer, for there are other Scriptures that do authorize us to admit Children to baptisme.

There

Therefore he might have saved the labour of answering the Objection, viz. *That that was in the first Plantation of the Church, &c.*

For first, we need not fly thither, because what he urges concludes not at all the thing asserted by him.

He sayes, *None must be baptised but such as are of perfect age, &c.* To prove it he urges, that some that were of perfect age were then baptised, which you know no way concludes that none but such must.

When any *Anabaptist* in England, can prove, that no Infants were baptised in the Apostles times, then it may be we shall make use of that which he brings in as an Objection, which if we doe, we must intreat him to take a little better knowledge of the Objection, and not mistake it so ignorantly, as he seems to do in his Answer.

For the thing urged in the Objection, is not, *That there was one rule for them in the infancy, and another for us now.* If he did understand sense he would have seen it, but that the same Scripture rule that was then delivered to the Churches, directs us to a different course in gathering Churches, and in Churches gathered, which is very clear. So that none need wonder

wonder why they heare of baptising growne persons then, and Infants for the most part now. The reason is, because though when our work is, as theirs was, to gather Churches, we baptise growne persons upon their Profession of the Christian Faith, as they did, and that most frequently : yet when the Church is constituted, we doe take in (according to Christs appointment) the Children of Beleevers in their intancy, the which I shall speak more to by and by.

Pretious Souls ! you that love the appearing of the Lord Jesus, I from mine heart owne the lowest appearances of Christ in his people, I would not quench the smoaking flax for a world, nor dare I *despise the day of small things*, in any : but when Ignorance doth so exalt it selfe, yea, even presuming to call the Spirit of Christ its Father (as in these men) give me leave to be zealous for your sakes, that you may (with the Church of Ephesus, Revel. 2. 2.) *Try them which say they are Apostles [or men sent] and are not, and finde them lyars.*

But that I may follow my valiant Antagonist (marching in the head of his victorious absurdities and impertinencies) yet a little further, in what he says
more

more to this controversie, page 8. I shall
step over one or two particulars, refer-
ring the handling of them til afterwards,
and apply my selfe to the finishing of
what I intend about Pædo-baptisme.

He undertakes in the eighth page to vin-
dicate the *Anabaptists* in respect of ano-
ther errour charged upon them, viz. that
they deny all consequences of Scripture,
&c. to which he sayes.

You are mistaken man in this too; they deny *The P. G.*
unnecessary and untrue consequences. *Routed.*

I beleeve indeed this is the opinion on-
ly of the weakest and simplest of them;
and though the *Pulpit Guard Routed* be
ignorant enough, yet it seems he is not
so ignorant as to deny necessary conse-
quences drawne from Scripture. I should
have said nothing to this, but for what
followes. Sayes he,

Your consequences are such as these. Baptisme *The P. G.*
is come in the roome of Circumcision, In- *Routed.*
fants were circumcised, therefore Infants
must be baptised. The Apostles baptised
households, there might be Children; there-
fore Children may be baptised. Children
were brought to Christ, therefore they may
be baptised. Goodly consequences.

Are

Answer.

Are these the consequences that are drawne out of Scripture to prove Infant-baptisme? Ha's not the *Pulpit Guard Routed* got a forehead of brasse, that is able to tell the World such a falshood in Print?

'Tis true, the first consequence hath been made use of by some in the proof of Infant-baptisme, and it is so plaine and unquestionable a consequence, that if he had the least graine of sound reason in him, he could not have denied it. Mark it, he finds no fault with the Proposition [Baptisme comes in the roome of Circumcision] but denies the consequence that is drawne out of it. Now come hither Babes and Sucklings, and make good this against him; let all the world judge, whether if baptisme come in the room of Circumcision, this be not a good consequence, Infants were circumcised, therefore Infants must be baptized. You will easily see his folly in this exception, if you note, he denies the consequence, not the Proposition on which 'tis grounded.

As for the other two consequences, did ever any of those that have written for Infant-baptisme argue after that manner? But I think this man never shewed

fo

so much affection to truth, or desire of information, as to read the Arguments of those that have writ soundly for it; if he had, he would have found other consequences then such as he mentions. Read the Arguments of *Baxter, Marshall, Homes, Featly*, and others, or the Arguments of any one of them, especially *Mr Baxter*, and see (Beloved Christians) whether he goes not about to cheat you with his forgeries. But to the particular consequences.

1. They argue (if he will have it so) baptism comes in the roome of circumcision; Infants were circumcised, therefore Infants must be baptised. What hath he to say to this? sayes he,

The Law and circumcision came by Moses, but grace and truth, and Gospel Ordinances, came by Jesus Christ. *The P. G. Routed.*

Ans. 1. See the ignorance of the great *Answer.*
Text-man.

Did circumcision come by *Moses*? Was it not intituted by God, in a command given to *Abraham*, long before *Moses* was borne? But 'tis like he remembered that he read the story of its institution in one of the five books of *Moses*, and therefore thought *Moses* to be the Institutour of the

the same. A pittifull mistake.

2 The Ordinances that were appointed by *Moses*, were they not Christs Ordinances, as well as those appointed under the Gospel?

But Thirdly, What is all this to the purpose? doth this at all weaken the consequence? If *Moses*, as Christs servant, did appoint Circumcision, and Christ hath taken downe that, and set up another Ordinance of the same end, use, and spirituall signification in the stead of it, doth this hinder the consequence aforesaid? yea, doth it not above measure establish it? — O most strong conquering answers?

But as to the Second consequence: did ever any body (except such a Disputer as the *P. G. Routed* is) argue as he suggesteth in the next place, viz. Apostles baptized Housholds, therẽ might be children, therefore children may be baptized.

Did ever any of our Patrons of *Pædobaptisme*, reason so?

'Tis true some argue thus, The Apostles baptized whole housholds, therefore 'tis probable there might be some children baptized then, seeing there are few families in which are not some children. None argue from

hence

hence but for the probability of the fact, that tis probable some were baptized, and is not such an inference tolerable?

Whereas he sayes, *We must beleeve there were no children in those families, or if any there, yet not Baptized, because contrary to the knowne practise of the Apostles.*

This is the simplest begging of the question that ever I met withall; For that is the thing in controversie; to say there were no children baptized in those families. because twas contrary to the practise of the Apostles to baptise Children, is *idem per idem*, a proving a thing by it selfe. Good Logick for——

But if this will not passe (with the ordinary allowance of boldnesse and confidence) you shall be accounted Antichristian, and willfully blind for it, be sure.

3. Did ever any body argue, children were brought to Christ, therefore they may be baptised? I beleeve he hopes some will adventure to credit him, how falsely soever he speak or write. Surely this man would make you beleeve there are but very slender Arguments to prove Infant-baptisme.

But I'll tell you some of the consequences that we draw from Scripture: they

they are such as these.

Arg. 1.

Those that are Church-members are to be baptised.

Some Infants are Church-members therefore some infants are to be baptised Againe.

Arg. 2.

Those that belong to the Kingdom of God are to be baptised.

But some Infants belong to the Kingdom of God.

Therefore some Infants are to be baptised. Againe.

Arg. 3.

Such as are [*ἀγιοι*] *holy* by separation to God, are to be baptised.

But some Infants are so. Therefore, &c.

Here are some of our consequences to prove Infant-baptisme, that will make the ablest *Anabaptists* heart in England, able to withstand. You have these, and many such like Arguments enlarged upon, and cleared from all cavils, by severall able men that have writ on this subject: but especially by *Mr. Baxter*, in his book of *Infants Church-member ship*; who, to my judgement, ha's done best of any on this controversie.

I confesse there ha's been so much spoken (and that so clearly and convincingly) by others, that for me to say any thing more, will be but to light

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candle to the Sun. However I shall reason a little with you about the first argument, driving home that nail to the head, that he that can not read, or get larger Treatises, may have a sufficient hint in this short Tract, to enable him to stop the mouthes of such, as shall withstand the truth here in dispute. And herein I shall tread in the steps of acute and judicious Mr Baxter for the most part.

1. That all Church-members are to be baptised, that I presume none will deny, and therefore I shall take it for granted.

2. That some Infants are to be admitted Church-members, I prove by Mr Baxters Argument, thus.

If by the mercifull gift, and appointment of God, not yet repealed, some Infants were once to be admitted members of the visible Church, then some Infants are to be so admitted still.

But by the mercifull gift and appointment of God, not yet repealed, some Infants were once to be admitted members of the visible Church.

Therefore, They are so to be admitted still.

Examine this well. 1. That some infants, by Gods gift and appointment, were

D

once

once admitted Church-members, I hope will be granted: they were members of the Church of the Jewes, that is beyond all dispute. 2. God never repealed the grant of this priviledge to infants. If he ha's done it, let me know where. Can you think that a whole *species*, or kind of persons should be cast out of the Church, and Scripture be silent about it? if the gift and grant of this priviledge be not repealed, then it remaines to infants still.

But I shall prove the Negative thus.

If God hath revoked this mercifull grant and gift of Infants Churchmembership, then it is either in mercy for their good, or in judgement for their hurt. But he hath neither revoked it in mercy for their good, nor in judgement for their hurt. This I shall prove in both parts.

1. He hath not revoked it in judgement for their hurt: Because many of them never broke Covenant with him, either in their owne persons (being in the infancy uncapable of actuall sinning) or in their Parents (by vertue of relation to whom, they had a standing in the Church) many thousands of whom we beleeve

believers in the Apostles times: Now God doth not cast away them, that doe not cast away him, for if he should, then he himselſe would be the Covenant-breaker, not man, which would be blasphemous to conceive. Therefore he ha's not revoked this gift of Church-membership as to infants, in judgement for their hurt.

2. He hath not done it in mercy for their good; for then he would have granted to them some other mercy instead of it: for it can be no mercy to take away a mercy (as Church-membership is) unlesſe to give a greater in the room. But there is no greater mercy given to infants in ſtead of Church-membership. If there be, then pray ſhew what it is.

If any ſhould be ſo weak as to ſay, That Chriſt comming in the fleſh is a greater mercy given in the roome of Church-membership. I anſwer. *Object.*

1. What a fond thing is it to conceive, that Chriſt ſhould ſucceed Church-membership, as a thing that was to be ended in him to any? *Anſw. 1*

2. I would faine know, how infants (while infants) have Chriſt now, more
D 2 then

then infants had him then, when they were admitted Church-members.

3. The Church is the body of Christ, and is it not absurd to say, that Christ should break off infants from his body, that he comming in the flesh may be a greater mercy to them? what is that but to be a greater mercy then himselfe?

There is then no greater mercy given to infants in stead of Church-membership: therefore it is not taken away in mercy neither, and so by consequence, not taken away at all.

Object.

Which way will you shift from this Argument? If you say the Church-constitution (whereof infants were members) is taken downe, and dissolved, and a new set up, whereof infants are no members.

Answer. 1.

I answer. 1. Many, yea most of the Jewes were broken off from the Church of God for their unbeliefe. So that ('tis true) that individuall Church may be said to be dissolved, even as also the Church of *Smyrna*, *Thyatira*, *Laodicea*, and the rest of the Churches of *Asia* (for the most part) are also dissolved, and taken downe: but that the essence, and nature of the Church is altered, so as that theirs was not the same Church of God, that
ours

ours is now, is most contrary to plaine Scripture. As *Rom. 11. 17.* where wee read, that all the change that was made, was, the *breaking off* of some branches of the Jewes, and the *grafting in* of some of the Gentiles into the same Olive. i. e. the same visible Church. Againe, the bringing in of the Gentiles is exprest by a breaking downe of the partition wall, so making them one Church, by letting in the Gentiles into the same Church that the Jewes were of before. And when, in a Vision, Peter was taught the doctrine of the Gentiles reception into the Church *Acts 10.* we finde 'twas not to be by making the Jewes uncleane, but by cleansing the Gentiles to become clean as the Jewes were: so that it is plain, this is the same Church, standing upon the same foundation of the Covenant, that that did; and therefore some infants are still invested with the priviledge of being members by the first grant: and if Church-members, then to be baptized.

2. That all infants were not cast out of the Church under the Gospel, is clear from *Rom. 11. 20.* where 'tis said, that such branches as were broken off, were broken off for their unbeliefe. But the unbeliefe of some that did not beleewe, could not cast

out of the Church the children of the believing Jewes, therefore they remained still in the Church. How plaine is this? I have driven this nail to the head, and let him shake this truth that can: I dare venture to let loose this single Argument to all the *Anabaptists* in the world, and they will have somewhat to doe to answer it. The other two Arguments (with many more that might be brought) prove infants Church-members, and therefore to be baptized: for if infants be *Holy* (as in the 1 Cor. 7. 14.) if of the *Kingdom of God* (as in Mark 10. 14.) then to be admitted Church-members, and so to be baptized. There is not one cavil to be made against these, but what is fully answered by Mr Baxter, in his book of *Infants Church-member-ship*, and therefore I shall say nothing to them here, having brought one Argument to an head, and one Argument is enough to prove one truth, if there were no more.

But here you see how false it is that he sayes, that our consequences to prove infant-baptisme, are no better then such as he suggesteth. All things are not true that such men dare speak, yea and print too. He that hath the impudence to print manifest falsehoods, touching matters of

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fast, upon hope of being beleaved by some that will not be at the pains to seek out the truth, will (you may suspect) speak and write many more falsehoods, in, and about, matters of faith. But I will away to his fourth Errour.

His Fourth Error.

That God now reveals his will not onely by the written word, but by Dreams and Visions, more credited then the word.

THis he dares not so confidently to affirme, as he doth the former. I beleeve the prison (where I have heard he lately was in *London*, for his Heresies) hath done him a little good, in making him to speak warily sometimes in weighty matters, though he thinks he may raile against honest men *impunè*; yet no lesse then this doth he assert, page 7. in these words.

If some doe hold this principle, Is it strange and ridiculous unto you? Hath not God formerly revealed truth to his people by Dreames and Revelations? And dare you deny it now? Is God limited?

Here you see he affirms that it shou^dl

*The P. G.
Revised.*

Answer.

not be accounted a strange thing to hold the above mentioned Principle, and he gives his reason for it : God did once so reveale himselfe, and he is not limited.

Now because this is a Doctrine that such unsteady spirits do labour to instill into the minds of the simple (though this man having to doe with an able Adversary, dares not to speak out here as he would) I shall give you some account of the unsoundnesse of the same, first answering to what he urges, and then giving my reasons for the negative.

Is God limited? (sayes he) I answer, no, God is not limited, except by his owne will. But alas! the question is not whether God can doe it, but whether he will or no. If God hath declared his purpose to make use of such wayes of revealing truth now, then we may expect it ; else not upon any mans telling you, God can doe it. God can make another Sun in the Firmament, to help enlighten the World, when there is one sufficient already : he can maintaine our lives to us without food : but no body (I think) ha's any reason to expect he will do so, when food is to be had. So that this intimation of his, favours of as much ignorance, and is as impertinent as his
former

former answers. But to the Question.

Whether we may expect God should, *Quest.*
or very much beleve that he does, re-
veale himselfe now *immediately* to any by
way of *Dreames* and *Visions*, or the like?

Answer. 1.

I answer. 1. We have no ground in the
world, to look for any such thing; there
being no promise or word to that pur-
pose. 2. Sound Scripture Arguments
will demonstrate, that it is not to be
lookt for by any, nor owned by us in a-
ny, especially where the Scriptures are
extant. And mine Arguments to prove
this shall be drawne from the perfection
of Scripture, and from those Texts that
witness to the same.

Arg. 1.

Arg. 1. If a sufficiency of Divine light
and truth be given out in the Scriptures,
then there is no need of Dreams and Vi-
sions now, for the revealing of truth un-
to the Saints; and by consequence such
things are not to be expected where the
Scriptures are; for God doth not make
use of things needlesse and unnecessary.

But that a sufficiency of Divine light
and truth is given out in the Scriptures,
is most cleare to one that denies not,
(as the Papists doe) the perfection of
Scripture.

Therefore it follows, that there is no
need

need of Dreames and Visions, and the like, &c.

That there is a sufficiency in the Scripture, will appeare more plaine in the following Arguments.

Arg. 2.

Arg. 2. That which hath enough in it to make Saints perfect, is fully compleat and sufficient, &c.

But the Scripture hath so. See *2 Tim.* 3. 15, 16, 17. where 'tis affirmed in so many words.

Therefore the Scripture is compleat and sufficient, without any additional supply from *Dreames* and *Extraordinary*, *immediate revelations*.

Except there be a step above perfection, sure the light of Scripture is sufficient. But I know not where these men would carry you: They dream (and would make you dream too) of strange attainments beyond the Moone: But I hope my Reader will judge it enough to be made perfect; and perfection you see may be attained by Scripture light.

Arg. 3.

Arg. 3. If it be sinfull and evill to be wise above what is written, then may not any expect, or give heed to *extraordinary Revelations* by Visions, &c. and be wise by them, beside the written word.

But it is sinfull and evill to be wise above

above what is written. See it in expresse
Scriptures, 1 Cor. 4. 6.

Therefore may not any expect, or give
heed to extraordinary revelations, &c.

'Tis we are the fools, and 'tis we are
the weak and low persons that confine
our selves to what is written, and dare

not goe an hairs-breadth beyond it: but
they are the wise, and spirituall, and ele-
vated Doctours, that converse with God

immediately, and receive truth beyond
the line of Scripture, as they phansy:

But this satisfies my spirit, that 'tis Pauls
judgement (and not Pauls, but the Spi-
rit of God by him) that such wisdom

is wickednesse.

You may perhaps object. Scripture-

Object.

light is perfect, so far, as it discovers the
mind of God; but that does not hinder

but that God may reveale truth to some,
even beyond what is held forth in Scrip-
ture.

Answer. 1. Scripture, as hath been

Answer. 1.

shewed, is absolutely compleat in it selfe,
and as to Saints too; it having enough

to make them compleat and perfect, and
therefore there is no need of another way

to reveale more truth then what is in the
Scripture. 2. As Moses and the Prophets

were faithfull in their places: So was
Christ,

Christ, Heb. 3. 2. faithfull to him that appointed him, viz. to be the great Prophet and Teacher of his people. Now where in lies his faithfullnesse? why, even in laying downe a sufficient rule and light for the Saints to be guided by; the which he did by his Apostles in the Scriptures. These men doe not consider how much they take from the honour of Christ while they dreame of additionall revelations, beside the light of Scripture. I am afraid they are too ambitious of sharing with Christ in the honour of giving law unto men: And so they may be honoured with the opinion of being entrusted with the discovery of things not revealed in Scripture, they care not though Christ suffer as unfaithfull, in not discovering all that is needfull. Away with such a bominable pride.

Object. 2. Though Christ were faithfull by himselfe and Apostles to declare the whole mind of God: yet many of those things that were done and spoken by them are not written.

Answer. I answer, All that was done and spoken by Christ and his Apostles, for the substance is contained in the Scriptures that are left by God unto his Church, which I prove.

that a 1. From those Texts that speak to that *Reas. 1.*
 purpose. As *Luke 1.* begin. and *Acts 1.*
 when gin. and also *1 John 1.* begin. where
 even *John* (who writ last of all the Apostles)
 and *light* (speaking in his owne name, and
 e which the name of the rest of the pen-men of
 scripture) *That which we have seen and*
 v much *heard, declare we unto you ;* that is, all that
 Christ which we have seen and heard for sub-
 revelation ; for that indefinite Proposition is
 e. I am equivalent to an universall.

charin 2. Neither could Jesus Christ other-
 g law life have been faithfull, for his faithfull-
 mon esse lies not in affording sufficient light
 truste unto that age of the Church in which he
 veale ved on earth, but in providing a perfect
 Christ ending Rule for all the Saints unto the
 verin end of the world : he is called faithfull,
 uch a not onely in respect of Saints living in
 he dayes of his flesh, but in respect of
 faith ll, in all ages of the world. So that up-
 declar on this account it is clear, that as he did
 any o in the dayes of his flesh declare sufficient-
 poken y the will of the Father unto the world
 y himsele, and his extraordinary Mi-
 d spo sistes ; and confirmed his doctrine to
 or the e of God, by wonderfull works and mi-
 tures acles : so he did leave the substance,
 urch *καταλάεινον*, the summe or brieve of this
 Doctrin (and so much of the works as
 is

is requisite to the confirmation of (the same) upon record in Scripture for poster-ages.

Object.

Object. 3. You may say, although Scripture be perfect, and we grant that truth is wrapt up in it: yet many things lying darkly there, it may please God to come in to some in an extraordinary way, by Visions, &c. to reveale truth.

Answer. 1.

I answer. 1. It may please God, but what reason ha's any man to beleieve expect that God should do so now, when he hath sufficiently revealed all truth in Scripture already?

2. There is nothing in Scripture necessary to be knowne by Christians, that lies so dark there, but that it may be discovered by those ordinary helps that God affords to his people, without any such extraordinary wayes. God ha's given out his spirit unto his people, to heave the blindnesse of their minds, and malignity of their hearts, which is the chief ground of the obscurity of Scripture to us (for Scripture is not dark in it self) but by the reason of the darknesse of man's heart, that receives not the truth thereof. And he ha's also given the ordinary help of Humane Learning (as knowledge

of the Tongues, Antiquity, &c.) unto men
in office, for the unfolding of the darker
places of Scripture. Now by these ordi-
nary helps, those things that are not so
cleare in Scripture, may be brought to
light, though there be no such extraor-
dinary means as these men dream of.

But in the next place, there is this fur-
ther to be said against any such extraor-
dinary way of revealing truth now.

If God doth in such an extraordinary
way reveale truth to any now, either
the end thereof is private, and particu-
lar, respecting those onely to whom such
a discovery is made: Or else the end is
more publick and generall, respecting
others to whom such (as have this ex-
traordinary discovery of truth) are to
deliver over the same from God.

But I shall shew you, God doth so
reveale himselte in neither of these re-
spects, and therefore not at all.

1. God doth not (in such an extra-
ordinary way) reveale truth to any,
with respect to their private, and parti-
cular edification. This appears, 1. In that
he hath ordained the Scriptures for this
end, 2 *Tim.* 3. 15, 16, 17. He hath ordai-
ned preaching for this end, *Col.* 1. 28.
He hath appointed Ministers in office for
this

this end, *Ephes. 4. 11. 12.* In all which Scriptures you find exprest, the meanes which God hath appointed for the edifying and perfecting of the Saints: so that we cannot suppose (where any of these means are, viz. *Scriptures, Preaching, faithfull Ministers*) that God should edifie his people by giving in Truth to them by *Visions*, or such like extraordinary wayes.

And secondly, I would faine know whether ever Scripture doth say, that God hath appointed extraordinary revelations by Vision, or the like, for the private good and edification of any Believer (as it sayes of the meanes before mentioned) and whether the end of such extraordinary manifestations of truth hath not been ever chiefly the good and information of others, to whom, such as have had the revelation, were to Preach it.

Thirdly, I would know whether that in *Rom. 10. 14.* [*How shall they beleeve in him of whom they have not heard? And how shall they heare without a Preacher?*] Doth not confine the Production and increase of faith, unto the meanes before mentioned? And if it be so, then questionlesse God does not give extraordinary revelations, with respect unto the edification of such particuler persons as have the said

Reve

Revelations given in to them, for we find he hath appointed certaine ordinary means to work by; the which he hath a purpose (as far as we can find in his revealed will) to confine himselfe unto.

2. I prove also that God doth not, in such an extraordinary way, reveale himselfe to any now with respect to others whom such (as have truth thus revealed) may informe of the Truth: and that upon this reason; Because my *Revelation* or *Vision*, is not sufficient to make out truth to another; unlesse I have *miracles* to prove Gods speaking in and by me: But none now work *miracles*, therefore extraordinary *revelations* now, would be insufficient, and by consequence are not ordained of God: for God doth not ordaine or appoint such means as are insufficient as to their end.

That my *Revelation* or *Vision*, is not sufficient to make out truth unto another, without *miracles* going with the same, is evident, in that, without *miracles* I cannot give to any man a demonstration that the *Vision* or *Revelation* (that I pretend to have) is of God, and if it be doubtfull, whether my *Revelation* be of God, 'twill be doubtfull too whither that which is pretended to be revealed,

be Truth. So that you see I have sufficiently proved, that God does not now reveale himselfe to any by visions, or extraordinary revelations, either in the first or second respect, and therefore not at all.

It remaines then, that you must take this for one of *Colliers Dreames*, viz. *This God does now reveale truth to his people, by Dreams or Visions, and not by the Scripture only, where they are enjoyed.* Wherefore Christians, be very wary of such intimations that God may sometime in such a way reveale himselfe unto his people, &c. They are but the Devils baits to fetch out your hearts by little and little from the sure foundation that is laid for you by Christ himselfe, in the revealed word and will of God: which if you once forsake and give heed to the giddy Principles of these men, you will soone make shipwrack of faith, and be wrapt up in confusion and darknesse.

Neither be you troubled, if they assaile you with those Scriptures which speak to this purpose. They shall be all taught of God. The Anointing shall teach you. The day-star shall arise in your hearts. The Spirit shall lead you into all Truth, &c. For such expressions doe onely signifie that sweet

and heavenly way in which the Lord do's
enlighten the minds of his people, by
(not without) the ordinary means be-
fore exprest.

It is said, that *in God we live, move, and
have our being*, in respect of our naturall
life: and yet we doe not so much as once
think of living without food, sleep, &c.
the outward supports of life: even so,
though it be said, God teaches, and the
spirit teaches, yet let us not dream that
this is *immediately*, and without the use of
meanes. I would faine know of those that
wait so much for immediate teaching,
whether ever they got so high, as to live
without the use of the outward meanes
of relieving and supporting nature, upon
a reliance on this truth, that God is the
author and preserver of naturall life, and
that they live in him: if not, I shall give
little credit to them, while they talk of
living spiritually in the enjoyment, and
further manifestation of Truth, without
the use of the *outward meanes*, appointed
by God for that end. As God is the au-
thour of spirituall life, so is he of natu-
rall life also. If thou be one that canst
live naturally without food, I will not
much blame thee if thou say, thou canst
live spiritually, and thrive in further

discoveries of truth, without the help of any of the meanes before exprest. But I shall say no more to this Question, having said enough (I think) to prove, that it is a grosse Errour, to say, that God now reveals his will, not onely by the good written word, but by *Dreams* and *Visions* which are to be credited equally to, or more then the word. I descend unto his next Errour.

His Fifth Errour.

That the Saints need not aske the pardon of sinne, and that it is forme and custom that carries them to this Petition.
FORGIVE US OUR SINS

THis horrible, heterodox, unchristian, unsanctified Principle, he vents in his plea for the fourth Errour charged upon the Anabaptists. In these words,

*The P. G.
Routed.*

While the soule lives in the enjoyment of mercy, and love, it's then forme or custom that carrieth him to that Petition: but when a soul apprehends the want of pardon let him aske it.

Answer.

See how he labours to deceive you

But had to give you out his poyson in surviving words. If any one apprehends the want that pardon, let him aske it, but immediately before he sayes, a Christian while he is in the good temper, while he lives in the enjoyment of mercy and love (as his words are) cannot put up that Petition, except for to him ally and customarily. Is not this brave divinity?

He layes down nothing to prove what he sayes, he hopes the novelty of his Doctrine, and its compliance with the spirituall pride of mans heart, will make it passe upon his owne word onely; but let us weigh somewhat of that which may be said against this licentious Principle.

1. Did not Christ teach and command his Disciples to pray, *Forgive us our sins,* Mat. 6. 12?

2. Did not they live in the enjoyment of mercy and love, when this command was given them? Were they not such then as should call God Father? And I hope they may goe for men living in the enjoyment of mercy and love, as by the spirit of adoption can come unto God as a Father, and owne him in so neer a relation. Now it is plaine, touching the Disciples, and then, when they had a discovery of

the nearest and sweetest relation unto God, and could come to him, saying very
Our Father. I say, even then were they sou
 bid to p ay, *Forgive us our sins.*

3. Though I should grant that the Apo
 pistles had not such a full enjoyment of
 mercy and love, as this man pretends to h
 (for observe it, nothing will satisfie th
 kind of men, unlesse they may be thought
 (in some thing or other) to be more thin
 excellent then Apostles themselves, an
 such extraordinary instruments as Chri
 entrusted in laying the foundation of a
 Gospel-Church.) I say, though I shou
 be so far indulgent to their pride and
 rogance, as to grant this: yet wou
 Christ teach any of his people to pray
 such a thing, as no Christian living in
 enjoyment of mercy and love (which
 very true Christian ought to doe) c
 pray for, but either out of forme or
 stome? that were strange.

If such as live in the enjoyment of me
 and love (i. e. such as have a discovery
 Gods mercy and love to their souls) m
 not pray, *Forgive us our sins*, then see th
 necessarily some, or all of these absur
 ties will follow from *Matth. 6.*

1. Either Christs command ther
 not to be obeyed, which (as far as I

judge) is his opinion. Or,

2. The Disciples had not the discovery of Gods mercy, and love to their souls: and if so, then,

3. A man may be able to owne, and come to God as a Father (as they did) and yet not know Gods mercy and love to his soul; which is a contradiction.

4. 'Twill follow, that Christ teaches and commands his Saints to doe such things, as (if they be rightly informed) cannot be done, but formally and out of custome: and are not these grosse absurdities, such as a pious* Christian cannot beare?

But Beleevers are justified from sin, and so may not pray for the pardoning of sin, because it is already done in their Justification. *Object.*

If this be good arguing, how can we justify Christs command bidding his Disciples to pray for forgiveness of sin? *Ans. 1*
Were not they justified persons? I hope none will deny it. But to clear this.

2. We must distinguish of two acts of Grace in the justifying of sinners, *Viz.* To justify a sinner from all his sins that he stands *actually* guilty of; and then a continuation of justification from sin, as it is afterward daily committed. For it

is one thing to pardon, another thing to continue to pardon: now this latter, Christians (living in the enjoyment of mercy and love) may, and must pray for.

Reas. 1.

1. Because all the sure mercies of the Covenant, are to be received in a way of prayer. See Ezek. 36. 37. where observe that notwithstanding the Lord declares his purpose to take away their iniquities, vers. 33. and to give out to them other mercies of the Covenant, yet he laies this caution, vers. 37. *Notwithstanding will be sought unto, or enquired of to doe this for them.* He will have pardon sued out by Prayer, in order to the particular application of it, in respect of particular sins daily committed.

Reas. 2.

2. Christ he continually intercedes and prays for Believers in Heaven, and that for this particular favour, viz. *Pardon of sin.* See 1 John 2. 1, 2. *My little children, these things write I unto you, that ye shall not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous &c.* Mark it, if Saints sin, they have Christ for an Advocate, now wherefore should he Advocate or plead for them, upon their sinning, if not for pardon? Now doth Christ plead for the pardon of believers, and may not they for their own pardon?

Is not Christs intercession in Heaven, a good rule for our Prayers on Earth? You have another place to this purpose, Heb. 7. 25. From which Scripture I doe demand why Christ is said to be able to save to the utmost, in that he ever intercedes, unlesse it be because by his intercession he obtaines a continuation of pardon, and an application of it in respect of particular sins dayly committed. And shall any one think that there is need Christ should pray in Heaven for pardon of sin, and no need beleivers should on Earth? Ah! 'Tis a brave Religion you shall learne of these Doctors, if you have a minde to credit them. But it matters not what it be so it be new, and contrary to the teaching of the faithfull Ministers of Christ, whom this Pamphleter labours to vilifie.

I could bring you forth the examples of many of the most eminent and pretious Saints in Scripture, that have sought pardon of sin, yea and that with bleeding, broken hearts, were it not that hee'l be ready to say, these men lived not in the enjoyment of mercy and love, as now we do. But I shall rather think in very deed, that he lives yet in the bosome of Hell, and wrath, then question their living in the enjoy-

enjoyment of mercy and love, who in Scripture are brought in suing for pardon of sin, such as were *Moses, David,* and the Prophets, &c.

Some other absurdities are scattered throughout page 10, 11, 12, 13, 14. in his defence of the *Anabaptists*.

As 1. Where he affirms, that *the Apostles condemnes going to law as a sin*, 1 Cor. 6. 2, when as the words make it plaine, that he condemnes onely their going to Law, before the unjust and infidels.

2. Where he blames his Adversary as contradicting himselfe, in saying, *Anabaptists hold that wars are uselesse*, and again afterward, that *they are tumultuous*, &c. when as the contradiction is in their Principles, who can Preach downe the lawfulnessse of going to war at one time, and yet move wars and tumults to advance their designe, at another time. I wish those that are in Authority would look well to them, I hope they doe.

3. Where he urges a generall toleration, because *Magistrates by their Civill Power cannot Convert*; as if there were no use of the Magistrates Power in restraining mens impiety, and compelling them to conformity in submitting to converting Ordinances, unlesse they could

could also change the heart.

4. Where he denies the distinction of three persons in the God-head, because the word Person is not used in Scripture: Though *John* sayes, *There are Three, the Father, the Word, and the Spirit, and these three are one*; Of which words there can be no sence, unlesse they be *Three Persons* (as the Church of Christ understands the word Person) for if they be *Three*, what three? if not *Persons*.

These, and many such like absurdities, with his railings intermixt, I shall passe over, not doubting but the Reader will rank them among the rest of his Errours, which I have, and shall sufficiently confute.

The next Errour is the maine and principall scope of his Booke: and 'tis as followes.

His

His Sixth Error.

That Gifted Brethren may exercise the Ministeriall or Pastorall act of Preaching in a constituted Church, without a Call to the Office of a Minister.

THis Position comes nearest to what I can possibly gather (by reading over his Discourse) to be his meaning in what he writes in Answer to a Treatise Intituled, *The Pulpit Guarded, &c.* Though I confesse, in laying downe this he speaks most notable contradictions, as I shall shew you by and by; so that a man can hardly know what he would have in sober sadnesse.

And here (Reader) know.

1. That my purpose is not to handle the twenty Arguments that he pretends to Answer, and to make a particular reply; for so I should weary thee out too much with the discovery of his ignorance and absurdnesse, which I can sufficiently rip open, going a shorter way to work.

2. This lies upon Mr Hall his antagonist, who is able I doubt not to defend

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send his owne Arguments if he list.

3. It may be all Mr Halls Arguments in this controverſie may not be my Arguments. But this I'll ſay, for my part I finde nothing ſaid againſt any of Mr Halls Arguments, that can be taken for a confutation by any that can ſee where the ſtrength of an Argument doth lye: ſo that it is like he may never reply, apprehending his Arguments untouched, though ſuppoſed by the Collier to be Routed.

But though I will not (upon this account) make a particular reply (which would be too tedious) yet I ſhall give thee ſome few obſervations upon the whole in generall: which will help thee to ſee (if thou haſt but halfe an eye) the invalidity and weakneſſe of every particular: and then annex my additionall Reaſons againſt him.

Verily, if the man had ever had the opinion of being judicious, able, and ſolid, an underſtanding Reader would think him here to be out of his wits. That you may ſee this as well as I, I ſhall lay down ſome Obſervations, which may ſerve you inſtead of a key to let you in to every particular answer of his, to ſee the weakneſſe, ignorance, and impertinency of the ſame.

Obſer.

Obfer. 1. Obfer. 1. You may take notice, that he does moſt pittifully ſay, I Sir, No Sir (and that in divers particulars) in his Diſcourſe, upon the Queſtion now in debate. I ſhall give you a taſt in the inſtances following.

1. One where he tells you, that Chriſtians may Preach as gifted Brethren, without any other call but their gifts; yet they may not intrude into the office of a Miniſter. To uſurp the Miniſteriall Office, ſayes he, is ſinne, page 17. and yet he ſayes, page 29. There is no one thing that belongs to a Paſtour, or Miniſter, but a gifted Brother may doe it.

2. He ſayes (as before). 'Tis ſinfull to uſurp the miniſteriall office: And yet he ſays, page 45. That the duty or work of a Miniſter is not ſo diſtinct, but that another may perſorme it.

3. In page 45. He ſayes, A Paſtour or Miniſter in Office, is in a diſtinct manner to attend upon the duties of teaching, &c. ſo as gifted Brethren are not to doe; but how? Not altogether, for in the ſame page he ſayes, Yet not ſo but that they may uſe another Calling; and if ſo, 'tis but ſometimes onely that they can attend upon teaching, and other miniſteriall duties. And you ſhall hear him ſay, page 29. That

that gifted Brethren may, and must doe these duties, as often as time, opportunity, and liberty calls for it: That is, as often as they are able, and have a mind to it: O brave Automachie!

4. Sometimes he sayes expressly, *The Saints are all Prophets*, as page 60. where he not onely sayes it, but proves it, after his manner of proving, by this Argument. *Every spirituall man is a Prophet, the Saints are all spirituall men, therefore all Prophets.* And yet againe (when he is driven to it by a plaine Scripture, 1 Cor. 12. 29.) he sayes, *All are not Prophets*, as in page 21.

5 He sayes, *All have not the gift to speak to the edifying of the Church*, so page 21. and yet page 83. he sayes, *He should looke upon that member as uselesse, that hath not some gift or other for good in the Church.*

6. He sayes, *Gifted Brethren ought to Preach, it is their Duty to Preach*; and that in such a Publique and authoritative way, as Ministers are by their office, to doe (for he admits not of any distinction betweene private and publique Preaching) and yet he sayes, page 84. *By office such are not Preachers.* A fine distinction! a Preacher by duty, but not by office.

7. He

7. He demands in great fury, page 87, where ever we read *Prophets* called *Pastours*, or *Pastours* and *Teachers* called *Prophets*; and sayes, 'tis *Logick* learn'd from the Devil, to speak so: and yet ever and anon in his discourse, he sayes, *Prophets are Teachers*, and proves that gifted Brethren are Teachers, because *Prophets*.

Sure, the man is in good hope, that the most of his Readers will be men of bad memories, or judgements, or both; that when they are reading one page, will forget what he says in another: or he would not venture thus to contradict himselfe. But he holds a Wolfe by the ears (as the Proverbe is) and pitifully puzzled you may see he is. One part or other of the contradiction he knows is true, but which he cannot tell; and therefore he will be sure to speak both, that he may be sometimes found in the truth. Surely either this man hath but a bad cause to plead, or else the cause hath falne upon a bad Advocate in him to plead for it, notwithstanding he talks of gifts so much. He need not have another to answer him while he is so good at confuting himselfe. Much of my designe is to help the weaker sort to see this, that is very open to such as are intelligent.

Obfer. 2. You may observe further, *Obfer. 2.* that he never distinguisheth of *Preaching*, nor doth he define what *Preaching* is, that yee might understand what he meanes, when he pleads for the lawfulness of gifted Brethrens *Preaching*. But his designe is to cheat you if he can, with ambiguous termes, never adding any explanation to them.

All the distinction that he makes of *Teachers*, is onely this; *Teachers* by Office, and *Teachers* by gift, without Office. As good as if he had said, *Teachers* that are so indeed, and *Teachers* that are not so, but onely esteem themselves so; or at best might be so, if the power of the Church did call them into the office. As if one should say, a *Magistrate* by gift, and a *Magistrate* by office. He considers not, that, as the gift disposeth a man to the office, so only the office disposeth him unto the execution of the gift. A man gifted for a *Magistrate*, is no *Magistrate*, nor may execute the work of a *Magistrate*, till called to the office; even so a man gifted to be a *Teacher*, is no *Teacher*, nor may execute the work of a *Teacher*, till he be called to that office: except in the cases signified in stating the controverſie.

All the definition he gives of *Preaching*
F ing

ing (that you may know what it is) is page 59. where he sayes, *Preaching is but a speech, or speaking of words* : and it so (for all his pretended gifts) a Parrat may preach as well as he. But 'tis well he sayeth, *Preaching is a speaking of words* ; for many of those that undertake publique Preaching without any mission, *speake words* ('tis true) but many times no sence : let their judicious hearers (if there be any) be judges.

But he meanes (I suppose) speaking words unto spirituall edification, and if this be all the Preaching he pleads for, to be allowed to gifted Brethren, why doth he contend ? when as brotherly admonition, exhortation, instruction, reproof, &c. are granted by his Adversary, not to gifted Brethren onely, but to all Christians in their proper sphere, and keeping within their line. I say this is granted to all Christians (even to women also) who yet I hope may not be Preachers.

I think no honest heart (even among them that oppose his opinion) doth desire to abridge Christians liberty in speaking to the edification one of another, in such a way, nay rather we stir them up, and provoke them (to the use of their liberty, do I say, nay) to the practise of their

their duty herein. But can any one be so blind as not to see a vast difference between the *publique, pastorall duties* of a Minister (which he is obliged to by his office, called in the Scripture, *feeding the flock of Christ, &c.*) And those *Christian duties* that lye upon all Beleevers, enjoyed in such language as this, *Thou shalt not suffer thy brother to sin, but shalt reprove him and tell him his fault, Lev. 19. 17. Comfort one another with these words, 1 Thess. 4. 18.* And againe, *They shall speake of thy Kingdome, and talke of thy power, Psal. 145. 11.* And 2 Cor. 1. 4. *That we may be able to comfort them which are in trouble, by the comfort wherewith we our selves are comforted of God.* (Places which among others he urges for publique Preaching of men not in office.) I say is any man so blind as not to see a difference betweene these ? Is it not plaine that though they may agree in matter, yet doe differ in forme, which is that which gives name and being to things.

But this he would not have you take notice of, if you doe, a great part of his Book is answered without much a doe. Wherefore he denies any difference between *publique* and *private* Preaching. He sayes, *This distinction came from Rome; and*

*Forma dat
nomen, &
esse.*

*The P. G.
Routéd:
ha's*

Answer.

ba's no footing in Scripture, if in private, why not in publike? if we may preach to one or two in private, why not to a thousand in publike? page 88. 91. Much of the controversie depends on the clearing of this, and If I can prove this distinction from Scripture, and shew you that there is a specificall difference betweene publique and private preaching: Preaching taken in a large, and Preaching taken in a strict sence, then you'l say that the heart-strings of many of his answers and arguments are cut, and that nothing is remaining, but confident expressions, to give any life to them.

This I shall doe (God willing) by two Arguments, grounded, not on Scripture testimony onely, but also on his owne concessions: Thus,

Arg. 1.

If we find in Scripture that all Christians may Preach, take Preaching in a large sence, for the private duties that they owe one to another: and that they may not all Preach, take preaching in a strict sence, for publique pastorall preaching, then there is a specificall difference between these: for otherwise the same thing would be to the same persons lawfull and unlawfull; which is a contradiction.

But

But I prove by Scripture. 1. That all Christians may *Preach*, take Preaching in a large sence, for brotherly exhortation, admonition, reproof, &c. See 1 *Thess.* 4. 18. *Heb.* 3. 13. *Lev.* 19. 17. *Mal.* 3. 16. 2 *Cor.* 1. 4. with many other places; concerning which Scriptures, you may observe, that they speak not to some *Gifted Brethren* onely, but to all the godly indefinitely. Besides, he himselfe grants this ever and anon in his Discourse. 2. I prove that all Christians may not *preach*, take Preaching in a strict sence (as before) by the plaine words of the Apostle in 1 *Cor.* 12. 29. *Are all Teachers?* which Question he himselfe acknowledges, imports a deniall, and is as much as *All christians are not teachers*; and so may not take upon them to teach, that is in a strict proper sence.

So that the inference is most undeniable, that there is a specificall difference betweene the one way of Teaching or Preaching, and the other. Unlessse you will beleve the Scripture speaks contradictions (as he does) making, as I said before, the same thing lawfull and unlawfulfull to the same persons.

But secondly, I argue thus.

If it be lawfull for *Women* to Preach *Arg. 2.*

privately, take Preaching in a large sence and forbidden them to Preach *publiquely* and in the Church, then there is a specifical difference betweene these, and a good ground in Scripture for the distinction of *publique* and *private* Preaching.

But *Women* may Preach *privately*, take Preaching in the large sence. See 2 Tim. 1. 5. compared with 2 Tim. 3. 15. Acts 18. 26. Prov. 31. 1. &c. And 'tis forbidden them to Preach *publiquely*, even in the Church. See 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. Therefore this distinction is grounded on Scripture, and *publique* and *private* Preaching doe specifically differ one from the other. And yet have not this fellow boldnesse enough to puff away solid Arguments meerly with saying, *there is no such distinction found in Scripture*, and that 'tis fetcht from *Rome*. Ah alas! if any thing galls them, it comes presently from *Rome*, 'tis *Antichristian*, you may be affrighted with such bug-bears, without reason if you list.

My christian friends (you whose establishment I aim at in this Discourse) that your fellowship with the Father and Lights may be more constant and sweet, take this Lesson away with you. The best Engine *mysticall Antichrist* ha's to ad-

vance his designe among Christians, is to be all against *Antichrist*, in appearance. He is sure to have best successe among well meaning people, when he is in the forme and appearance of an Angel of light.

But to returne to mine Adversary (returne doe I say? I think I never went from him in speaking of mysticall *Antichrist*.)

Hee'l say, the Apostle sayes, 1 Cor. 12. 29. *All are not Teachers*, because all are not gifted: but all that are gifted, are Teachers, and may Preach.

Obj.

This answers to neither my first, nor second Argument to prove the distinction of Preaching above mentioned.

Ans.

It answers not my first; for, 1. All Christians are gifted according to the measure they have received: yea, and he himselfe sayes, that every member ha's his gift whereby to be usefull to the Church, page 83. Though some in one degree, some in another. (which is no prejudice to the thing in hand) 2. If he should deny it, as indeed elsewhere he does (for he can speak contradictions) yet the Scriptures before mentioned in proof of the first branch of the second Proposition of my first Argument doe prove the same, viz. That all Christians

*Gradus non
variant speciem.*

may and ought to teach by brotherly admonition, advice, reproof, &c. and therefore are gifted (according to their measure) thereunto. And if so, then Paul does not say, *All are not teachers*, because all are not gifted, for all are gifted according to their degree, and so are Teachers and Preachers; take Preaching for private Preaching, and in the large sence before mentioned. But his meaning must needs be, *All are not teachers*, that is, *Ministeriall, Pastorall, publique Teachers*. And so it affords us a ground for a distinction of two kinds of Preaching, or Teaching, specifically differenced, as we affirme.

2. Much lesse doth it weaken my second Argument. For are *Women* forbidden to teach in *publique*, in the Church; because they are not gifted? 'Tis known many *Women* are gifted to speak to the edification of others, and may use such gifts as they have in a *private* way, lawfully (as was proved even now) but not *publiquely*, and in the Church: which layes a good foundation for the distinction, and shewes (though he thinks it so strange, page 91.) That it may be lawfull to teach privately before a few, by brotherly exhortation, advice, &c. and

not

not to teach *publiquely* before a thousand.

Carry this also along with you as you read his answers (if you think you may wast so much time as to read them) and tell me whether most of them are not turned into meer Scelitons.

Obfer. 3. You shall (moreover) find *Obfer. 3.* he seldom takes any notice of the thing that is in Question, or (as a sound handler of controversies) at all distinguisheth controversy, a non controversy, things controverted from things not in dispute; but in many of his answers *beats the air*, and not his Adversary: and therefore no wonder he dreamt of *Routing the Pulpit Guard*.

1. Whereas the Question (as stated by his Antagonist) is, whether any may Preach in a constituted Church, unlesse they be called unto the office of a Minister. Those Scriptures, or the most of them, that he grounds many of his answers on, speak onely of Preaching to Infidells, and in a Church not constituted. As *Acts 8. 1. 4.* Touching the Preaching of the scattered Brethren, *Acts 9. 20.* concerning Sauls Preaching, as he pretends, before called to be a Minister: with some other Scriptures, which he quotes over and over again: 'Tis evident they come not up

up to the Question in hand, which is whether such as are not Ministers in office, may Preach in a Church constituted. But more of this when I come to answer to the severall Scriptures he grounds all his Discourse upon.

2. Whereas the Question stated is of Preaching taken in a *strinēt sence*; for Pastorall, Ministeriall, Publique Preaching Preaching Authoritatively: he disputes for Preaching in a *large sence*, as it signifies any declaration of truth for the edification of souls, which no body ever denied to belong to the duty of (not gifted Brethren onely as he speaks, but) all Christians indifferently in their stations and capacities. Yea, and can you believe it? This valiant *Rowter* doth severall times take up his heels and run away, and in a manner grants all in controversy, viz. *That no gifted brother may preach as one in office; that 'tis sin to usurp the Ministeriall office: and yet thinks he is conquering all the while.*

3. Whereas the Question is, whether men not in office may Preach in the sence before exprest, except in extraordinary cases: all that he proves, is, that such did Preach in extraordinary cases, which is not disputed. And he would faine make

make men beleeve, that that which may be done in *Extraordinary* cases, may be done in *Ordinary*, as page 72. As though rules of order, &c. are not (by Gods appointment) to give place sometimes to more weighty and *morally* necessary things. I would fain know of him (who I perceive is an *Anabaptist*) whether he, having gained a Protelyte, if he should fall sick before he were dipt, would not deferre the dipping of him untill he were well? Though the rule be to Baptize streightway upon beleeving. I know these men use to be quick enough with Proselytes made by them, and will be sure to dip them (if they can) while they are in a good mood; and yet I think they would defer Baptisme upon dangerous sicknesse, an extraordinary case. Besides, pray read *Mat. 12. 3, 4.* Does not Christ there defend *David* in doing that in an extraordinary case, which the Text sayes, *was otherwise unlawfull for him to doe?* Yea, you find vers. 7. Christ layes down the generall standing rule by which we are to walk in such cases, saying, *I will have mercy and not sacrifice.* And yet this man thinks it strange that we should grant it lawfull, that such as are really gifted to teach, should teach publiquely, without

out an externall Call, in times of persecution, when there are none in office to be found, and Ordination cannot well be had: and yet say 'tis unlawfull when no such extraordinary reason is. Why, tell him (friendly Reader) when thou meetest with him (for he uses to wander abroad) that in such extraordinary cases, *God will have mercy and not sacrifice.* Those tender bowels of mercy that we owe to poor souls, lying in darknesse, that cannot otherwise be instructed, may command this particular rule of Order to give place then; though when this necessity is over, he must know *God will have mercy and sacrifice too.* But you may see the depth of this mans judgement in the matters of God.

I must tell you Christians (and I think you'll find it to be a true Rule, and therefore heed it) *One Scripture witnessing that God hath appointed, and fixed some in office for the worke of the Ministry, to attend upon it (a thing that Collier himselfe grants) is of more strength to condemne the unlimited liberty of Preaching that he pleads for, then twenty examples of gifted mens preaching (in those extraordinary times of persecution and scattering of Christians, which the historicall part of Scripture relates) are to defend the same.*

Where-

Wherefore those Scriptures that speak
of gified Brethrens Preaching, or tel-
ling abroad the tidings of Jesus Christ,
in those extraordinary unsettled times,
unsettled through the scattering of the
(Brethren) make nothing to the Questi-
on. For the thing disputed, is, whether
in ordinary cases, when all things are in
calme, and quiet condition, no great
scarcity of able honest men in office ; and
Ordination to the office may be had,
whether then men not in the ministeriall
office, may practise publique Preaching
without breach of the rule given to the
Churches of Christ. This, which is the
maine of the Question, he sayes little
too, and what he does say, I will answer
anon.

4. Whereas the Question is, whether
such may preach in the sence before set
downe, without office, or relation and
respect thereunto : He argues (some-
times in his Discourse) that they may
preach, *in order to the triall of their gifts* ;
or else none can ever be duely ordained,
and appointed unto the office, seing pro-
bation and tryall of gifts must go before
Ordination to the office ; a thing never
questioned, but knowne to be approved
of by those that oppose his corrupt opi-
nion

nion notwithstanding, provided it be with the consent of Pastour and People, that such persons may Preach as are not actually invested with the office. We all grant, that one really gifted, may Preach, *in ordine ad munus*, in order to the office, or as Mr Hall speaks *per modum probationis*, as Probationers.

And here I shall remove an Objection that possibly might be made against mine owne practise.

I acknowledge I Preacht now and then, for the space of a yeare or two, before I was formally ordained. But,

1. I did so in order to the taking up of the Office of a Minister.

2. I was never against Ordination and this was knowne, though suspected by some, that were least acquainted with my judgement.

3. 'Twas onely while I wanted opportunity of Ordination, in times of the war, and when in Banishment from mine owne Countrey, and before settlement after my returne.

4. I did not this without the approbation of severall able godly Ministers, which was virtually an Ordination; and therefore this makes nothing to the countenancing of their practise, that set upon this work without respect to any of these particulars.

Now

it be Now then, if you take along with you
 that (u this third Observation upon his Dis-
 ted wi course, you'l see that for the most part
 e real he meddles little with the Question, but
 unius, strikes at randome at a man of straw, of
 speak his owne setting up, meerly beating the
 ners. air, and therefore nothing but air and
 objecti vanity in his answers.

Obfer. 4.

Obfer. 4. You may take notice also,
 that while he pleads for a generall liber-
 ty of Preaching, even in constituted
 Churches, he does not informe you how
 far he would extend this, whither he
 meane gited Brethren may Preach in a
 constituted Church *by the consent of the*
Pastour and people: or whether he mean
 they may Preach *whether they be willing*
 or no: not a word of this, for his designe
 is to advance a disorderly confused pra-
 ctise, in generall termes, which he is a-
 shamed to owne in plain termes, distinct-
 ly laid downe: if it were not so, he could
 never have omitted the satisfying of his
 Reader in this.

If so be one that pretends gifts may
 Preach in a Church constituted, *without*
the consent of the Pastour, and people; then
 what liberty or power is left unto the
 Churches of Christ? let any man judge.
 If a stranger may come and suspend a
 Church-
 Now

Church-officer from the execution of his Ministeriall duties among his people, *without his consent*, and undertake to teach them, without his approbation; where is Church-liberty and Church-power then? How are Ministers *Shepherds*, appointed to keepe off Wolves from the Flock, if by the Rules of Christ, any Wolfe may come in under the name of a *gifted Brother*, and devour the flock, *under privilege*, without controule?

If he intends onely that a *gifted brother* may teach in a constituted Church by the free and unanimous consent, and desire of Pastour and people, why doth he contend? This would not be denied but that if there be one of knowne gifts found in the faith, that desires to speak to the edification of the people, if he have the free consent of the Pastour, and People, he may: But alas! this will not serve his turne. I suppose the practise he pleads for, is the same with that which he, and his Associates have taken up, of comming tumultuously and forceably into Congregations, without consent, either of Minister or People, to the great scandall of the Gospel. Let the tumults that have been made by this means in *Somerset* and *Devon* (what ever ha's been done

of his people, this is their practice, and therefore tis like tis that which hee here intends : and where if so, then pray judge whether this be according to the Gospel, or consistent with christian liberty : and whether any one of all the Scriptures hee produces in his book, doe give the least countenance to the same ; if not, then all he sayes is vain and impertinent.

Obs. 5. In most of his answers he doth not reply to the Scripture-reason alledged against him, but, declining that as a little too hard for him, hee answers by affirming the thing disputed, and in controversy, from some few Scriptures which he quotes at least (I think) ten times over. So that hee answers by disputing, and takes not off his Adversaries Arguments, but gives you in his owne. This I could shew you in severall particulars, but that I had rather make you see how bad his cause is, then how absurdly he manages it. Now sith he grounds all on a few Scriptures (abused by him) if I can demonstrate the impertinency of them to his purpose, and clear them from speaking any thing for his opinion, then you'l say, *The Router is Routed.* This I shall do in the next place.

*Severall Scriptures opened and cleared
from giving any countenance to that
Babell and confusion pleaded for, by
the P. G. Routed.*

THe two first Scriptures that I shall speak to, are, *Acts 8. 4. Acts 9. 20.* The first speaks of the scattered Brethren that Preached. The second of Saul Preaching (as he supposes) before called to be a Minister. These are brought in by him as a running verse in the end of severall answers, as being of great weight to his cause, but how little they make for him, shall, I hope, appear.

Before I speak particularly to them, let me lay you downe these two profitable *Rules* as preparatory.

Rule 1.

Reg. 1. In weighty things of God, a Christian must have a certaine, evident rule to warrant his practise, and may not ground it upon likelihood and probability. Though Scriptures be produced that make the thing somewhat likely, yet if they doe not necessarily conclude the matter in Question, they are not sufficient to lead any forth unto the practise of the same.

Reg 2

Reg. 2. Arguments drawne from Te. Rule 2.

testimonies, or examples of men in Scripture, are of credit, according to the credit of the persons whose testimonies, or examples they are. So that if the persons from whose testimony or example the Argument is drawne, be fallible, in their testimony, or example; the Argument drawne there-from, must needs be infirme, and fallible too.

These two things being premised, I shal to the clearing of the two Scriptures, which present us with the example of the scattered brethren, and Saul, their Preaching.

If we should suppose that these presidents did suit the matter in Question (as they do not) for their Preaching was not in a Church constituted, but to Infidels. Yet,

1. They are the examples of men not infallibly guided in what they did. This is most certaine as to the scattered brethren : no man I think will say we have very much reason to judge that they were infallibly guided in what they did, and as to Saul, it is as evident too, supposing that which he affirms, that Saul was a private Christian, and not called forth to be a Minister, if so, then his example is

no more infallible then theirs. Now if there be not an infallibility in these examples, they do not necessarily conclude the *Just* or right of the thing done, though they make it likely; which is not sufficient for Christians, that (in such weighty matters especially) must walk by a certaine rule; so that, if I should say no more, what is become of these two strong holds that he flies to so often? At most they doe but conclude a likelihood of the lawfullnesse of this practise which he pleads for. It concludes onely a *may be*, and may any go upon *may bees* in such weighty matters?

But 2. As for the *scattered brethren*, it is a great Question whether the Apostles (that were at *Jerusalem* at the time of the scattering of the Christians there) did not give them Commission to Preach, as Mr Hall sayes, And what ha's *The P. G. Routed*, to say to this? Why, sayes he, *The Scripture doth not speake of any such thing*. Very good, neither doth Scripture speak the contrary, and what follows then, but that it is doubtfull whether they were sent by the Apostles, or no: and if so, then still doubtfull (notwithstanding that example) whether any man else may preach without an externall call.

*The P. G.
Routed.*

Answer.

Besides

ow if Besides 3. was their preaching in a
se ex-constituted Church, and not among the
clude unbelieving Jewes rather? as Acts 11. 19.

ough 4. Was it not in an extraordinary
suffi-season? which as ha's been proved before,
eigh-quite alters the case. This Scripture then
by a you see proves nothing certaine and to
ay no the purpose.

strong As for the latter Scripture concerning
t most Saul his Preaching (before he was called
of the to be a Minister, as he affirms) 'Tis evi-
ch he dent he Preached, but that he Preached
may be before he was called to be a Minister, is
a such most false. 'Tis true, he Preached before
he was solemnly set a part to be an Apo-
en, in-
stle to the Gentiles; as Acts 13. 2, 3.
possible compared with Acts 9. 20. proves: but
of the he was called to be a Minister before. And
) did I wonder this man was not afraid to
ch, as bring in Acts 13. 2, 3. least any should
e P. G. have lookt into the verse immediatly
es he, preceding, verse 1. where it is said ex-
y such pressly, that before this he was one of the
Script- Prophets and Teachers that were at An-
t fol-tioch.

who But it may be objected; that the per-
ostles, sons there mentioned were Teachers by
(not gift, not by office, and so Saul was not in
ther office before this time.

an ex- I Answer, All the members of the Church
Beside

Church of *Antioch* were Teachers by gift according to the measure that they have received (for all Saints are Prophets and Teachers in that sence, as he himselfe sayes) but these were Prophets and Teachers that were in the Church that was at *Antioch* : therefore these must needs be Teachers in another sence then the rest of the members there; and if so, then they were Teachers by office, and not by gift onely. Pardon me, if in using this distinction of Teachers by gift, and Teachers by office, I hardly speake sence, for I must conforme my selfe to his language.

2. Is there not (in that very Chapter which he brings in one Verse of to prove *Sauls* Preaching before called to the office of a Minister, *Acts* 9.) an expresse history of his call? even by a voyce from Heaven. If there needed any prooffe in this matter, I could shew you how verse 6. when *Saul* cried out, what wilt thou have me to doe? the Lord sayes, *Arise, and goe into the City, and it shall be told thee what thou must do, &c.* He sends him to *Ananias*, & what *Ananias* by Vision tels him, (though you have it not fully related in the same Chapter, yet) you have it from *Sauls* owne mouth in Chap. 22. vers. 14.

15. viz. That he was to goe to be a wit-
nesse unto the truth which was miracu-
lously given in to him. Was not this a
sufficient outward call? Yea more plain
Acts 26. 16, 17, 18, 19. where you finde
that God himselfe in that heavenly Visi-
on told him, that he *appeared to him to make*
him a Minister, vers. 16. and that he did
then *send him*, vers. 17. And yet see, Ah!
how often doth this fellow presume to
bring in *Saul* as Preaching before his call,
to the office of a Minister, to make his
matter good, although Scripture testi-
mony is so expresse against him.

Besides, *Sauls* Preaching was not in a
constituted Church neither, and there-
fore the lesse to his purpose.

Oh the confidence of men that can tri-
umph in such heterogenious stufte!

But let us see whether the Scriptures
thar are behind will prove any whit bet-
ter for his turne.

He often urges *1 Pet.* 4. 10, 11, Every
man as he hath received the Gift, so let him
minister the same, &c. And *Rom.* 12. 6, 7.
they may be spoken to both under one.

1. This is a very farre fetcht conse-
quence, Christians must *administer their*
gifts: therefore they must be *Publique*
Preachers. Is there no way in which a gif-

ted Christian can make use of his Talent, unlesse he enter upon that work which God hath appointed men in office to doe? How many pretious souls (when this thing was never heard of) did in former times meet together, & discourse together of the things of God, making use of their gifts in comforting one another, instructing their children, families, friends, in such a way as was convenient, and yet never dreamt of turning *Preachers*: though they knew they must administer their gifts. The *P. G. Routed* is unwilling to see the soundnesse of the distinction between *publique* and *private* Preaching: Preaching taken in a large, and Preaching taken in a strict sence; which I proved before by two (I think) invincible Arguments. Take that distinction along with you, and you may easily answer what is pleaded from these Scriptures.

But 2. Doth not this exhortation in *1 Pet. 4.* & *Rom. 12.* extend to women, think you, as well as men? 'Tis in the Originall *κατασος*, *Every one*. Must not women administer their gifts as they have received? I have proved they must, from *2 Tim. 1. 5.* compared with *2 Tim. 3. 15.* *Acts 18. 26.* *Prov. 31. 1.* and yet you know they may

may not Preach *publiquely* in the Church.

Wherefore the meaning of the two Apostles can be no more but this, *Let every one*, as he is enabled, labour to communicate good unto others, every one in his proper place, and capacity; if he have the station of a private member, let him use his gifts, by brotherly advice, admonition, &c. if he hath the extraordinary gift of Prophecy (for I shall prove Prophecy signifies an extraordinary gift) *let him Prophecy*. If he be called to be a *Pastour* and *Teacher*, let him attend diligently on that: if a *Deacon*, let him follow that work faithfully: if a *Ruling Elder*, let him be diligent and upright in Ruling. Weigh the expressions well, with what I have said, and tell me whether this be not the very direct scope of these two Scriptures now under examination: and if so, then alas what make they for his purpose? sure nothing at all.

A small matter you see, will lead men that way which the stream of their spiritual pride carries them, or else these Scriptures would not be taken for a sufficient ground for private Christians to undertake the publique work of a Minister.

He sometimes comes in with that in *Psal. 145. 10, 11. All thy works shall praise thee,*

thee, O Lord, and thy Saints shall blesse thee. They shall speake of the glory of thy Kingdome, and talk of thy power. As though this hath any relation to publique Preaching, and not rather to those Christian duties of Prayer, Praise, and Discourse, in which the Saints shall acknowledge God and the great things which he ha's done for them.

There is but one Scripture more, and that is the constant place of refuge which he makes use of, when most put to it, and forced to speak to his Question, and that is, 1 Cor. 14. 31. which, as he sayes, proves gifted Brethrens liberty to Preach in a Church constituted: This I shall clear in a Discourse by it selfe, concerning Prophecy, in the next place. In the meane while see how these men cry out for expresse Scripture, expresse Scripture, when the Question is about any thing that crosses their phansie; and yet cry downe all for Antichristian, and enemies to the Spirit in the Saints, who withstand such things as they can bring no other Scripture for, then what indeed speaks nothing at all to their purpose, being rightly understood: as you see.

That

That the gift of Prophecy which we read of in first times of the Gospel Church, was extraordinary, and not as the P. G. Routed, sayes, proper to all the Saints.

I Resolved to handle this by it selfe, and that somewhat largely, because there is no one thing he doth so much insist upon, as this, that Prophecying is an ordinary gift, and (as he sayes) *proper to all the Saints*; and therefore, according to Paul, 1 Cor. 14. 31. Christians may all Prophesie, one by one. This then is necessary to be cleared, that the gift of Prophecy was extraordinary, and so ending with the Apostolicall times, when the Scriptures were perfected: which if I can doe, there will remaine nothing unanswered of all he hath written for Preaching without Ordination, or an externall call to the Ministeriall office.

You may read, page 79. how that he brings in his Adversary objecting, that the Prophets spoken of in 1 Cor. 14. were extraordinary, and you may observe it, he takes no notice of his Reasons, but answers, *I say they were not extraordinary,*
but

but ordinary. A good answer, *Ipsē dixit*, Collier sayes it. This puts me in mind of a story I have heard of a Polemicall Doctor that used in his Sermons to beat much upon Controversies, & once handling a difference between us and the Papists, he cites *Bellarmino*, and sayes, *Bellarmino* says so, but I say, *Bellarmino* thou liest, and where is he now? So this man, Mr Hall sayes they were extraordinary, but I say, no, where is he now? If his testimony be infallible, then you may take it for a truth, which he so confidently affirms, but if we may beleieve Scripture before him, I shall discover it to be false: and that, first answering his Arguments, and then laying downe mine owne.

I will doe him so much right as to give you a view of all his strength, not in one place onely, but in every place where he speaks any thing argumentatively to this Question, that nothing may goe unanswered. I find five reasons urged not all together, but some in one place, some in another; in page 60. 81. 83. 87. I shall make reply to them in their order.

His first Reason is in page 60. where he sayes.

Prophecying

Prophecy was an extraordinary gift in the time of the Law, but in the Gospel dayes it is not so: because it is to speake edification, exhortation, and comfort. 1 Cor. 14. 3. which is ordinary, and proper to all the Saints.

The P. G.
Routed.

You shall have some sophistry from him, though but little good Logick.

Answer.

Prophets speake to edification, &c. Therefore those that speak to edification are Prophets: This is his reasoning. But I answer.

This is a Fallacy which we call *Fallacia consequentis*, which is when one thinks consequences or propositions are convertible, and reciprocall when they are not. 'Tis true, such as were Prophets did speake to edification, &c. But it followes not that if men speake to edification, they are therefore Prophets. This is as if one should argue thus, If it rained but now, the ground is wet; therefore if the ground be wet, it rained but now: a meer *non sequitur*, for the ground may be wet some other way then by raine. Even so he because the Prophets did speak to edification, he thinks he may conclude that if men speak to edification they are Prophets, and so prophecy is ordinary, because

cause speaking to edification is so. It follows not, for though Prophets speak to edification, yet 'tis not that, but the extraordinary spirit by which they speak that denominates them Prophets.

2. Whereas he sayes [*The Prophets under the Law were extraordinary, but these not, because they did speake to edification.*] 'Tis very strange, for is it not evident that the Prophets in the old Testament spake to edification also? To this he answers two things, page 83. for I will not passe over any thing of weight that he speaks.

The P. G. Routed. 1. *This is more then the Scripture affirms.*

Answ.

Is it not strange that this man should have so much boldnesse as to speak thus? He that will question whether *Amos*, *Hosea*, *Isaiah*, and the rest of the Prophets did speak to edification in their Prophecying, had need question too whether those Books that go under their names, and containe the sum of their Prophecies, be indeed theirs or no; for is not the matter contained in those Books for edification? Else what do we make with them in our Bibles? Ah filthy blasphemy! See what a bad cause will drive men to. But he adds,

2. If

2. If they did, they took not their denomination of Prophets from this kinde of Prophecyng. The P. G. Routed.

Well fare a good confidence! you may take his word for it if you will. Answer.
 If they were not denominated Prophets from this kinde of prophecyng, from what kind of Prophecyng then? Did they ever Prophecy except for edification? Sure the man hath much forgot himselfe. But for his learning: They were called Prophets, not from the matter of their Prophecies (which was diverse) but from the manner of receiving the same from God by *Inspirations, Dreams and Visions*. See Numb. 12. 6. *If there be a Prophet among you, I the Lord will make my selfe knowne unto him in a Vision, and will speake unto him in a Dreame.* Hence 'tis that Prophets were called *Seers*, 1 Sam. 9. 9. *For he that is now called a Prophet, was beforetime called a Seer.* That is, such a one as God reveales himselfe unto by Vision.

This name is also given unto the latter Prophets, in many places; as *Isa. 30. 10. Isa. 29. 10. Amos 7. 12.* to shew us, that they were called *Prophets* as *Seers*, i.e. men to whom God appeared by *Visions*,
 and

and extraordinary; inspiration, not because they foretold things to come, as he doth intimate. And this I prove also by the following Argument.

That which did denominate their sayings *Prophecies*, did denominate them *Prophets*, that I hope will not be denied.

But the extraordinary way of revelation did denominate their sayings *Prophecies*, Therefore that did denominate them *Prophets*.

That the extraordinary way of revelation did denominate their sayings *Prophecies*, not this, that they did foretell things to come (as he intimates) is very evident, in that in Prophecy they spake not onely of things to come, but sometimes of things past, sometimes of things present. 'Tis true, the Prophets often spake of things to come, but not alwayes, and therefore they were not from thence called Prophets. I shall make this yet more plaine to you by giving you forth a definition of Prophecy, that you may know what it is, and whence 'tis that men are called Prophets.

What Prophecie is.

Prophecy is a manifesting by divine inspiration, of hidden or secret things, whether past, present, or to come.

I say, a manifestation of hidden things, that

that is, of things that are not, or cannot be knowne or manifested any other way.

2. By Divine inspiration, which is the onely way in which things secret and not revealed can be manifested. 3. I add,

Whether the things be past, present, or to come, because Prophecyng is not onely of

things future, but ^(a) present, and past also. Moses, he Prophecyed of the Creation of

things unknowne to others. *Elisba* by a Prophetical spirit discovered *Gebazi's* theft, 2 K.

5.25,26. He disclosed the King of *Syria's* Counsell, and the present posture of his Army, 2 Kings 6. 8, 9. The

Prophets often Prophefied of the present wickednesse of the people, as in *I sai*. 1.

1, 2. &c. Here you see is Prophecyng of things past, and present, as well as things

to come. So that the *P. G. Routed* is much mistaken in the reason he gives why the

Prophets in the time of the Law were denominated, or called Prophets: 'Twas

not because they foretold things to come, as is proved, but because they manifested

to others (by Divine inspiration) things that were secret and not knowne; whether

past, present, or to come, it makes no difference. And observe too, in this

H they

(a) *Nec futura tantum
pradicere est prophetare,
sed præterita, & præsen-
tia humana scientia, &
industria impossibilia cog-
nitum. Fl. Illyr. Cl. Ser.
par. 1. p. 973.*

they spake to edification ? as was proved before) even as the Prophets spoken of 1 Cor. 14. are said to do. And therefore this reason alledged to prove the Prophets in the Gospel dayes ordinary, is very frivolous and weak.

If there were any difference betweene the Prophets before Christ, and those in the Apostles time, it lay either in the clearnesse of their Prophecies, one above the other, or else in this, that the inspi-

(b) *Afflatus Apostolorum non erat similis afflatui Prophetarum non enim erat ecstasticus sed compositus & sedatus*, &c. Cam. Tom. 3. p. 319.

(c) So Fl. Illyr. in his *Cl. Script. Part 2. p. 194.* And Cam. Tom. 3. p. 76. & p. 461. Expound this place.

ration of the one was (b) *Extaticall*, and violent; and the other (ordinarily) more quiet and sedate, viz. the inspiration of the Prophets spoken of in 1 Cor. 14. concerning whom 'tis said, vers. 32. *The spirits of the Prophets are subject to the Prophets.* That is (c) the Spirit of Prophecy was not so violent on them, but that they had power to containe themselves, and to stay one for another,

and so to speak in order: Whereas usually 'twas otherwise with the Prophets in the Old Testament, in whom the inspiration was many times so violent, that they could not take their owne time for Prophecying, as these in the New

Testamen

Testament ordinarily could. But both had an extraordinary inspiration of things secret, and not revealed and manifested : from the which, both the one and the other, were denominated Prophets.

Now if the *P. G. Routed* can bring me any in our dayes that are extraordinarily or immediatly inspired by God unto the manifestation of things not revealed already, I will own them to be Prophets, and grant that they may Preach without any other call but their gift : but if there be none such, then there are no Prophets, and so his allegation from 1 Cor. 14. is vain and impertinent.

But I'll passe to his second reason, to prove the gift of Prophecie ordinary, which is in the same place with the first.

The Testimony of Jesus is the spirit of Prophecie, Revel. 19. 10. But this is given to the brethren. Therefore, &c.

The P. G. Routed.

Here is another Fallacy (I am afraid the Devil ha's plaid the Sophister with him, and taught him to play the Sophister with others) 'Tis that which is called, *A dicto secundum quid, ad dictum simpliciter*, when a thing is said to be simply so, or so; because it is so onely in some re-

Ans. 1.

spect. The Testimony of Jesus is the spirit of Prophecy, not simply, but as it is extraordinarily inspired into such as do Prophecy of Jesus Christ, and of his Kingdom: so considered, the testimony of Jesus is the spirit of Prophecy. But now will it follow, the Blackmore is white in his teeth, therefore he is all white, or white, *simpliciter*, simply? No more will it follow, The Testimony of Jesus (as immediately and extraordinarily inspired, and given in to such as are Prophets) is the spirit of Prophecy; therefore the Testimony of Jesus, simply considered as it is in all the Saints, is the spirit of Prophecy. This followes not.

And least any should think I distinguish thus without any ground; you shall find in Chap. 1. vers. 2. John himselfe distinguishes between the word of God, and the Testimony of Jesus, here called, The spirit of Prophecy. And vers. 9. he sayes, He was in the Isle of Patmos for the word of God, and for the Testimony of Jesus. That is (as some

(^d) Nempe (^d) judicious men interpret) he was banished there, for that he was a singular

(^d) Nempe relegatus fuerat in insulam Patmon a Domitiano imperatore (uti fert historia Ecclesiastica) quod singularis, esset Evangelii dei praeconis, quodque spiritu prophetico alicui Christo singulare redderet Testimonium. Lud. Cappellanus

Spic. p. 139.

Preache

Preacher of the Gospel, and not only so, but because, being acted by a propheticall spirit, he gave a more singular testimony to Jesus Christ, then other ordinary Preachers did. For this extraordinary testimony of Jesus, which he had, together with other Prophets, was he banished, and this is called the spirit of Prophecie. Therefore secondly I answer, that such a testimony of Jesus as is there spoken of, is the spirit of Prophecie, and no other: but in that place, not any Testimony of Jesus is meant, but a speciall kind of testimony: that is evident, because this clause [*The Testimony of Jesus is the spirit of Prophecie*] is added to explaine what went before, that every one might understand what testimony of Jesus the Angels meant. Sayes he, I meane by the Testimony of Jesus, the spirit of Prophecie, not every kind of Testimony, but that which is the spirit of Prophecie. If this be not the sence, this clause were needlesse. Therefore it follows, that 'tis a speciall kind of Testimony that is here intended, not such as is in all the Saints. You will find if you examine the Text well, that indeed the intent of this clause which *The P. G. Routed*, urges, is not to signifie to us what the Testimony of Je-

Ans^w. 2.

us is considered simply in it selfe, but to signifie in what sence it is used in the former part of the Verse: So that it makes nothing at all to his purpose.

3. Compare this *Rev. 19. 10.* with *Rev. 22. 9.* where the same speech of the Angel, is set downe, though in other words, and 'twill help to make the sence more clear.

I have done with his second Reason. let us try the third, and see whether 'twill prove any better: 'tis laid forth in this forme.

Every spirituall man is a Prophet. But the Saints are all spirituall, therefore all Prophets, *1 Cor. 14. 37.* And by consequence Prophecyng is an ordinary gift.

*The P. G.
Routed.*

Answ. 1.

'Tis well concluded, if his first Proposition were true. But he had need have better Scripture for his purpose, to prove it, then that which he brings (*1 Cor. 14. 37.*) or else he must give me leave not to take it for true. The words are, *If any man think himselfe a Prophet, or spirituall, let him acknowledge, &c.* Because 'tis said, *a Prophet or spirituall,* therefore he concludes, *Every spirituall man is a Prophet.* How does this follow? May a man conclude because *Paul* says in the same Epistle

file, Chap. 5. ver. 11. If any brother be a fornicatour, or covetous; therefore every covetous man is a fornicatour? I hope not; but grant that [Spirituell] be an epithite given to Prophet, as I beleieve it is, yet all that can be concluded, is, that every Prophet is a spirituall man: And then, though every Prophet be a spirituall man, yet it will not follow, that every spirituall man is a Prophet, as he concludes, no more then it will follow, Every Goose is a living creature, therefore every living creature is a Goose. If this consequence were good, then the P. G. Routed is a Goose too; and indeed he shewes himselfe little better in this Argument.

2. He himselfe sayes, page 21. *The Saints are not all Prophets*, but the Saints are all *spirituall*. Therefore his Argument here, page 60. proves him a lier, page 21.

2. I answer; 'tis true, every one that is *spirituall*, i. e. having the extraordinary gifts of the Spirit mentioned before in that Chapter, is a Prophet, but if he takes [Spirituell] in that sence, then the second Proposition of his Argument is false, for all the Saints are not spirituall in that sence,

You see what is become of his three first Reasons, laid downe, page 80. There be two more yet behind, one in page 83. to this purpose.

*The P. G.
Routed.*

These Prophets were such as needed direction from the Apostle, as to the manner and order of Prophecyng, which if extraordinary they could rather have directed the Apostles.

Answer. I.

I am perswaded this man hath looked this 1 Cor. 14. many times over, and yet can you think he should never take notice that the Apostle doth not onely give directions to the Prophets there, but prescribes rules also to those that *spake in unknowne tongues*? ver. 27, 28. And were not they extraordinarily inspired unto that exercise, think you? He himselfe doth in one place acknowledge it. Therefore 'tis not strange that Paul should give direction to the Prophets, concerning the order and manner of Prophecyng, though they were extraordinarily inspired, for you see he does give directions in the same place to some extraordinarily inspired with the gift of tongues: but he is unwilling to take notice of any thing that makes against him. Ah how

are these men blinded with love to novelty? They *stagger and reel near the truth many times, but cannot, or rather will not see it.

* They are drunk with error, and so seldom walk steadily.

Answer 2.

But 2. I answer; these Prophets might be inspired what to speak, but not in what manner and order. You know Prophets infallibly guided in what they spake, were not alway infallibly guided in their actings, but therein might erre. Again, all things are not revealed to one, God raised up many Prophets then, and what was not revealed to one was revealed to another. So that it might please the Lord that *Paul* (who had the spirit of Prophecy more then they all) should have this among other things left to him, viz. to give directions to the other Prophets, as to the manner and order of Prophecying.

3. This direction might be given by *Paul* (perhaps) not so much for their sakes who were true Prophets ('tis like they would have kept to this order though *Paul* had never prescribed it) but rather because of some that might pretend a spirit of Prophecy, when not inspired by God; and so bring in disorder and confusion into the Church: this seems to be intimated, *vers. 37.*

Answer 3.

But .

But he hath yet one reason more, which lies in page 87. in these words.

Praying, and Prophecyng are put together, 1 Cor. 11. 5. was it extraordinary Praying too, I wonder that is left out.

*The P. G.
Routed.*

Answer.

I answer; I will put in that too for his Learning, and prove there was an extraordinary gift of praying then, as well as an extraordinary gift of Prophecyng. And indeed 'tis strange, a man that pretends to so much acquaintance with Scripture as he does, should never read of an extraordinary gift of praying, yea and singing too among the *Corinthians*: Pray read 1 Cor. 14. 14, 15. For if I pray in an unknowne tongue, my spirit prayeth, but mine understanding is unfruitfull, &c. What think you of this? is not here extraordinary praying? You may conjecture how these men read Scripture, if they did not rather strive to bring Scripture to their opinions, then their opinions to Scripture, these plain things could not be hid from them.

You have had an account of the five Reasons he gives to prove the gift of Prophecie to be ordinary, and as he sayes, proper to all the Saints: you shall have as many of mine to prove the contrary.

My

My first Reason is, because it is joyned *Reas. 1.*
in 1 Cor. 14. with gifts onely extraordinary. Observe, that in this whole Chapter there are no gifts spoken of, but such as are extraordinary, as speaking in strange languages, and interpretation of tongues, both which all acknowledge to be extraordinary: as for the first [strange languages] they were used three wayes; in preaching, praying, and singing; all these extraordinary, and the Apostle puts in Prophecy among these, and discourses of all promiscuously, as gifts of the same kind, only differing in degrees of excellency, and yet shall we conceive that Prophecy is ordinary, when all the rest that are intermixed in discourse with it, are extraordinary? sure 'tis very unlikely.

Another paralel place is *Ephes. 4. 11.* where we find *Prophets* are set betweene two extraordinary officers, *Apostles* and *Evangelists*. He gave some *Apostles*, some *Prophets*, some *Evangelists*, &c. Are *Apostles* and *Evangelists* extraordinary? and yet *Prophets* (placed in order betweene them) ordinary? he must be a very easie and tractible soul that can beleve it. But to this he answers somewhat, page 81. and 84. And what is it? Why, least you

you should think that Prophets were extraordinary, because joyned with Apostles that were so; he sayes, that Apostles were not extraordinary neither (As for Evangelists, he ha's nothing to say to them.) Ah alas! what is it that this man will not say to help a bad cause? Apostles were no Extraordinary officers: he thinks if he put a good face upon it, 'twill passe.

But what is his Reason? you have it, page 84. *Apostles* (sayes he) signifies men sent. O profound reasoning! Therefore all that are sent are Apostles. And why may not I say as well *ἄγγελοι*. Angels signifies Messengers. There all Messengers are Angels. The Prophets of old were called *רֵאִים* which signifies Seers, or men seeing. Therefore all that see are Prophets. I confesse this way they may be all Prophets, if they have not lost their eyes. But if any man should argue thus, would you not laugh at him? Would you not answer him? true, all that See as the Prophets did, Divine and extraordinary Visions, are indeed Prophets. Why so? pray answer this man, that all that are Sent as the Apostles were, by extraordinary revelations, and by an immediate call from God, and are guided to speak infallibly,

as they were, are *Apostles*, and none else : and such I hope will be acknowledged to be extraordinary persons, by all that are not extraordinary stupid.

But he sayes, *Apostles are men sent to gather Churches*, or to gather Saints, as his words are : why then, all that are sent to gather Churches, are *Apostles*. What will he say of the *seventy Disciples*, the *scattered Brethren*, were not they sent to gather Saints ? Or were they therefore all *Apostles* ? I am sure he argues very stilly, page 70. That they were not *Apostles*. Ah what confusion is here ? they were *Apostles*, and they were not *Apostles* : any thing for a shift.

I would not so particularly discover his weaknesse, and absurdity, but that he deceives many with the opinion of much knowledge, when alas you may see he appears as very an *Ignoramus*, as ever, I think, was read in print.

My second Reason is, because this word *Prophet* ha's been alwayes used to signifie a person extraordinarily inspired by God, when taken in a good sence : and to signifie a *Diviner*, or a man of a familiar spirit, when taken in a bad sence. I might bring at least an hundred Texts to prove this, if 'twere needfull : but, be-
cause

Reas. 2.

cause he sayes Prophets under the Gospel were not such as they were that were under the Law. I shall onely bring so ne Scriptures out of the New Testament, to prove that the Prophets were such then too. As for *Agabus*, A&t. 11. 27. he acknowledges he was extraordinary, because he foretold things to come. But what will he say to *Zecharias*, Luke 1. 22. 67, &c. *Ananias*, A&t. 9. 10. *Cornelius*, A&t. 10. 3. *Peter*, A&t. 10. 10. 19. *Paul*, 2 Cor. 12. 1. &c. A&t. 9. The Disciples mentioned, A&ts 19. 6. Were not all these Prophets by extraordinary Vision and Inspiration? Do not the Texts before mentioned make it plaine? I could give more instances, as in the Prophets that were at *Antioch*, to whom also God did speak immediately, A&ts 13. 1, 2.

Now if all these Prophets (which are more then we read of in all the New Testament beside) were extraordinarily inspired, and there be no reason in Scripture why we should question the like of the rest; I hope we may conclude that Prophets even in the Gospel dayes, were extraordinary also; and by consequence, that those in 1 Cor. 14. *Ephes*. 4. 11. were not ordinary, but such as the rest before mentioned.

Will

Will any man (unlesse one that hath prostituted his soul to Novelty) presume to interpret a Scripture expression in one or two places diversly, from the constant accepton of the same in all other places of Scripture where it is used, without any forcible reason? I beleive this consequence will hold, and appeare necessary. *Prophet* is constantly used in Scripture, to signifie one extraordinarily inspired and gifted to teach; and there is no good reason why it may not signifie the same in 1 Cor. 14. Ephes. 4. 11. &c. Therefore it signifies one extraordinarily inspired in those places also.

That the word *Prophet* is constantly used in Scripture to signifie one extraordinarily inspired, &c. I proved even now.

Whether any good reason be given why it should not signifie so in 1 Cor. 14. &c. as well as in other places, you may judge by my answer to his reasons before; if not, then you easily find the consequence that will follow, viz. That the word *Prophet* as used in 1 Cor. 14. &c. doth signifie one extraordinarily inspired to teach, not an ordinarily gifted brother, as the P. G. Routed would have it.

My

Will

A Balme to Heale

My third Argument followes.

If the gift or spirit of Prophecy given out to the New Testament Prophets, be a fulfilling of that promise, *Joel 2. 28.* then it is extraordinary, for that promise speaks of extraordinary gifts, as appears by the plaine words thereof.

But the gift or spirit of Prophecy given out to the New Testament Prophets, is a fulfilling of that promise.

Therefore it is extraordinary.

All that I have to prove is the second Proposition, That the gift of Prophecy given out to the Prophets mentioned in the New Testament, is a fulfilling of that promise, *Joel 2.* And if any man doubt of this, let him look into *Acts 2. 16, 17.* where the extraordinary gifts poured out on the Apostle there, are said in expresse termes to be a fulfilling of that promise. Now that could be a fulfilling of it onely in part; for the promise sayes, *Your sons and your daughters shall Prophecy and see Visions, &c.* Which can have relation to no other but the Prophets, both Men and Women, that were in the Church of *Antioch*, *Act. 13. 1.* And the Church of *Corinth*, & other Churches in those dayes. Therefore they were extraordinary Prophets.

In the fourth place I argue thus.

If Prophecying be set downe by the *Reas. 4.*
Apostle as distinct from ordinary teaching, then it is not the same with it, and so ordinary as that is.

But Prophecying is set downe by the
Apostle, as distinct from ordinary teaching, in *Rom. 12. 6, 7, 8.*

Therefore prophecying is not ordinary, and the same with ordinary teaching.

There is nothing in this Argument
that I can see needs any further proof.

Fifthly, It appears that this gift of *Reas. 5.*
prophecy was not ordinary, and (as he
sayes) proper to all the Saints, upon this
reason, because the gift of prophecy was
given to others beside the Saints, therefore not proper to them. Some had the
gift of prophecy that had no saving grace
in them, as you may gather from *1 Cor.*
13. 1, 2. Mat. 7. 22. John 11. 50, 51.
Now that which is given to others beside
Saints, is not proper to Saints. Neither
can the spirit or gift of prophesie be the
experimentall knowledge of Christ (as he
sayes) so as that every one that ha's experience of Christ, and can speak of it,
be a Prophet : because some you see, had
indeed the gift of Prophecie, that never
had any spirituall experience of Christ in
their lives.

These are mine Arguments to prove that the gift of prophecy is extraordinary; I could add more but that there is no need, the thing is so plaine.

Now you may see what is become of his strong *Bulwarke*, which he sayes, *all our wisdom cannot undermine*, page 79. 'Tis onely a Castle in the air, and so leave it. Onely take notice, that I having sufficiently proved that the gift of Prophecy, and the Prophets spoken of in the New Testament, were extraordinary, and spake by Vision, and inspiration; it followes, that all he brings to defend the preaching of gifted brethren, from the liberty of prophecyng, is nothing to the purpose; unlesse his gifted Brethren have extraordinary Visions, or Inspirations, as the Prophets then had.

I thinke I have now level'd all his strong holds with the ground, and thou wilt not meet with any thing spoken to by him Argumentatively, but hath a sufficient answer in what I have writ. Some imputations, reproaches, slanders, railings, going along almost in every leaf. I shall leave to thy charity to confute desiring in quietnesse to passe them over.

And although there be enough Arguments unanswerably to prove the unlawfulness

awfulnesse of private-gifted-christians
teaching, among those 20 laid downe
by Mr Hall in his *Pulpit Guard*: Yet shall
cast in my mite after, consisting onely
offour Arguments, and those but very
briefly touched upon.

*Some additionall Arguments, proving
that all Gifted Brethren may not
Preach, viz. as Gifted Brethren, not
being appointed unto the Office, &c.*

The First Argument.

IF God hath not appointed and ordain-
ed that all gifted brethren should live
of the Gospel, then all gifted brethren
may not Preach the Gospel.

Arg. 1.

But God hath not ordained that all
gifted brethren should live of the Gospel.

Therefore all gifted brethren may not
Preach the Gospel.

The consequence of my first proposi-
tion (which is that that I suppose will
be denied) I prove by a plaine Scripture,
1 Cor. 9. 14. where 'tis said, *Even so hath
the Lord ordained, that they which preach the
Gospel, should live of the Gospel.* The words
need no Paraphrase. God hath ordained

that all those that Preach the Gospel should be maintained that way : if you may be publique Preachers, you may challenge a maintenance too : God hath ordained you should have it for Preaching, 'tis evident in the Text.

But now as to the second proposition that God ha's not ordained that all gifted Brethren should live of the Gospel that is, by a maintenance given them for Preaching of the Gospel; I think it will not be denied. For if so be that a maintenance is to be given to all such, then it must be provided by some body or other now I would faine know by whom. All Christians by his confession are gifted more or lesse to teach, now from whom should their maintenance rise, if but the greatest part of them should turn Preachers? Oh see this *Babel* and abhor it for shame: God does not ordaine things impossible.

The Second Argument.

Arg. 2.

If to Preach publicly be to exercise authority over others, then none may Preach publicly but such as have Ministeriall authority : which is not without the office.

But to Preach publicly is to exercise

Gospel
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ou may
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Preach
osition
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Gospel
hem for
it will
a main
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m. All
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a whom
but the
Preach
r it for
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to exer
cise

Authority. Therefore, &c.
The first proposition is undeniable.
The second I prove by another plaine
scripture, 1 Tim. 2. 12. where Women
are forbidden to teach publiquely, be-
cause they may not *usurp authority over the*
man: Intimating, that to teach is to ex-
ercise Authority over those that are
under
If any should reply against the last
cause of the first proposition, that the
it bestowed by God gives authority to
the person, though the office be wanting.
In answer, if the gift without the Office
could give authority, then womens gifts
could give them Authority too over the
man; but that's not so: therefore, &c.
And here by the way you may take no-
tice of another ground for the distincti-
on between publique and private Teach-
ing. Private teaching is no exercising of
authority, for women might doe that
(as was proved formerly) who yet might
not exercise Authority: Yea, and for a
Christian to give private admonition,
advice, or reproof, to his brother, is no
usurping of Authority over him. But
publique Preaching (as you see) is to
exercise Authority.

The Third Argument.

Arg. 3.

If there be power in the Church to keep off Wolves, i. e. false Teachers from the Sheep, then all that conceive they are approved, may not Preach till they are approved by such as have power in the Church.

But the antecedent is undeniable.

Therefore the consequent is so too.

The connexion of the antecedent and consequent is unquestionable, for if a man may Preach without being approved by such as have power in the Church, then (though they should be Wolves) the Church have no power to keep the off. But they have power to keep the off; read Revel. 2. 20.

The Fourth Argument.

Arg. 4.

If to appoint unto the office of a Minister, and to the work of a Minister, be all one, then no man is appointed unto the work of a Minister (viz. Preaching) but he that is appointed to the office.

But to appoint to the office of a Minister, and to the worke of a Minister, be all one.

Therefore no man is appointed unto the work of a Minister (viz. Preaching) but he that is appointed to the office.

The first proposition he that ha's *Colliers* impudence twice over cannot well question.

The second I shall prove by shewing you what it is to be appointed or ordained to the office of a Minister. And methinks this should be no very hard thing to understand, except unto such as are not willing to see. He, you know, is said to be appointed to such or such an office, who is (by such as have power) entrusted with, or commanded to the worke thereto belonging. So to be put into the Office of a Constable, is onely to be appointed (by such as have power) to do the work of a Constable. And so it is in other offices. Now even so to be appointed to the Office of a Minister, is to be entrusted with, and sent forth to the work of a Minister, by such as have power to doe the same. So that you see to be appointed to the work, and to the office of a Minister, is the same: And therefore his distinction of *Preachers by office*, and *Preachers by gift*, without the office, (made use of so often by him) is meer non-sence.

Now the power of sending forth men to the work of the Ministry, is in God alone, by Jesus Christ. And he does the

same, either *immediately*, by himselfe, viz. by Visions and extraordinary inspirations, and revelations : or *mediately*, by those that have power in the Church. If therefore his gifted brethren be appointed to the work of the Ministry, neither *immediately* by God himselfe, as before by extraordinary *Vision*, &c. as were the *Prophets* and *Apostles* : nor *mediately*, by such as have power in the Church, then they have nothing to doe with the said work : but if they put themselves upon the same, that is verified in them that is spoken by the Prophet, *They run, but I sent them not*, &c.

If this be not plaine enough, 'tis because there is no light in thee ; or if any, yet covered over with such a thick vail (I am afraid) of pride, or prejudice, as a divine power onely can remove. If thou see not this truth, all that I can doe more, is but to mourne in secret for thy blindnesse.

I have done with this Question.

His Seventh Error.

That Humane Learning is no way necessary unto a Minister of the Gospel, but that a man may Expound, and open the difficulties of Scripture, stop the mouths of Gain-sayers, &c. as well without it as with it.

THis he contends stiffly for in page 38, 39, 41. Saying,

The Power of the Spirit of Christ in Saints, *The P. G. Routed.*
is sufficient to make men able to divide the word aright, to convince Gain-sayers, to finde out the fullnesse and emphasis of the Originall, &c.

Now that you may not be deceived by *Answer.*
his ambiguous termes, nor mistake me in what I shall say, take a little direction along with you; for I love not to walk in the clouds of doubtful expressions, as he does, whose designe is to cheat you.

1. I doe not question but the spirit of Christ is sufficient to doe as he sayes, if he pleased, for besides that he is Omnipotent, we have examples in Scripture shewing

His

ing that he hath immediately supplied the want of humane Learning, by extraordinary gifts of Tongues, and interpretation of tongues. But the question is not, whether the spirit be sufficient, but, whether a Christian (by the spirit, as now it works in the Saints) may be sufficient unto these things, being not furnished in some measure with skill in the languages, &c.

2. The Question is not, whether or no the maine and principall Doctrine of the Scriptures be so plainly laid downe as that a Christian may attaine unto the knowledge of the same without *Humane learning*, that is granted if he have a *Translation* (which cannot be but by the help of some that are learned) he may.

But the Question is, whether the emphasis and fullnesse of particular Scriptures can be found out, and the difficulties of dark places opened, without these outward helps; or rather, whether a spirituall Christian, furnished with the additionall help of *Learning*, cannot bring forth more of the sence and meaning of Scripture, and give a better accompt of the same, then another that ha's not *Learning*; if he can (which is that which we affirme) then *Humane Learning* is requisite

quisite unto one that will be a publique Preacher, and Expounder of Scripture: Though not absolutely necessary, so as that where no learned men are, none may be Preachers: yet by a necessity of expediency, so as that such as are learned onely are to be chosen to that work, if there be enough to be had. *Learning* is not necessary to make a Minister, but to make a Minister compleat.

If you object (as he does) that the *Apostles, &c. were not learned, yet compleat Ministers.*

I answer; The Lord supplied in them the want of *Humane acquired Learning*, with the extraordinary gift of Tongues, and Interpretation of Tongues: 'Tis true, he found them unlearned, but he would not leave them so, when they were to be his Ministers. If you consider this well, it will make most against him of any thing else. For, Observe it, God would not have those that are imployed by him in such a great work as the Ministry of the Gospel is, to be destitute of *Learning*, no not *Humane*: for so was that which they had in a sence, differing nothing from the gift of Tongues, and Interpretation of Tongues, that now is among us, but in this, that the one was immediately

ately inspired, the other acquired by industry, and study : both humane in this respect, because conversant about that which is humane, viz. The Languages of severall Nations. God saw it fit *then* that they should not be without this part of Humane Learning, he saw it to be requisite to compleat them for their worke, therefore much more is it requisite *now*.

You have the state of the Question, and me thinks the very stating of it makes the matter so plaine and out of doubt, that little needs to be spoken more to clear the same; for I think there is no man (that hath any ingenuity in him) but will acknowledge, that a spirituall Christian that hath the help of humane Learning, is able to unfold more of Scripture, and do better to the clearing of the same, then another that hath not learning. But least any man should be so absurd as to think otherwise (as *The P. G. Routed* does) I shall give a few instances for the prooffe of the same among many more that might be brought.

Some SCRIPTURES and Scripture-Expressions, a good account of which cannot be given, without the help of Humane Learning.

1. **T**He P. G. Routed could not tell you that *Αποσολος*, an Apostle, signifies one sent (to clear a Scripture he speaks to from mistake, as he conceives) without looking into the *Original*, either with his owne eyes or some other mans. For I take it for granted that he will not say he knew *Αποσολος* did signifie one sent, by inspiration. *Ex ore suo*, &c. Out of his owne mouth shall he be condemned.

2. You cannot give any reason why Christ should say to Peter, *Thou art Peter, and upon this Rock will I build my Church*: unlesse you be acquainted with the *Original*, and so see the affinity (in sound) of those two words, *Petros*, Peter, and *Petra*, a Rock, which Christ had respect to in that speech.

3. You can give no reason why, nor discover the mystery that lies in this, that Our Mediatour is called *Christ Jesus, Messias*, &c. because without the *Original*
Lan-

Languages, you know not what these names doe signifie.

4. In the 2 *Tim.* 3. 5. mention is made of some having a FORM of godlinesse, but denying the power of it. And in *Phil.* 2. 6. 'tis said of Christ, that he was in the FORM of God, &c. Why may not one that denies the Divinity of Christ, say, the meaning of the latter Text is onely, that Christ was in the outward appearance of God, seeing that in the former place the word FORM signifies only the outward shew and appearance? How can you withstand this Interpretation, unlesse you know that (though our English word be the same in both places, yet) the word used in the Originall in the former Scripture signifies onely the * outward shew or appearance; that used in the latter signifies the † essentiall forme of a thing.

* מופת

† מופת.

5. How can any man give a rationall account of the meaning of that which we read, *Rom.* 5. 7, 8. unlesse he be in some measure acquainted with the Jewish Antiquities? where we are given to understand, that the Body of the Jewish people were distinguished into three sorts.

חֲסִידִים^a

צַדִּיקִים^b

The ^a Chasidim, i.e. Good men. The ^b Tsadikim, i.e. just or righteous men. And the

the *Reschbangim*, i. e. wicked or ungodly men, to which the Apostle ha's respect.

6. How will a gifted Brother without Learning clear the difficulty that lies in that which is written in *Matth. 1. 23.* compared with *Luke 2. 21*? In the former place it is said (according to the Prophecy of the Prophet, *Isa. 7. 14.*) That *Christs Name should be called Emmanuel*: And in the latter place 'tis clear, that at his Circumcision, when he came to be named, he was *Named Jesus*. There is no salving of this seeming opposition, but by being acquainted with the Hebraisme in the former place: for according to the Hebrews manner of speaking, to be called signifies to be: and so it will consist well enough with what is written in the latter Text. For he was to be named by the name *Jesus*, and he was to be *Emmanuel*, i. e. *God with us*.

An hundred more such instances might I give you both in the Old and New Testament, of such Scriptures as you cannot give a clear account of, but by the help of *Learning*, or by the help of such as are *Learned*. But I think this is enough to demonstrate his ignorance in saying, (without any reason, or any answer to what

what is urged against him) that there is no use of Learning to the unfolding and clearing of Scripture, though I should say no more.

But there is yet one thing besides, which I cannot passe over, page 41. speaking against the needfullnesse of humane Learning, he quarrels with his Adversary for using the word *Holy Ghost*, asking deridingly of him, *whether there be any such word in all the Scripture.*

The P. G.
Routed.

Answe.

1. I know not what Scripture this man hath got, but in that which we account Scripture, the word is used neer an hundred times, even in the New Testament.

But 2. It may be that he hath heard that the words in the Originall [*Πνεῦμα ἅγιον*] signifie *Holy Spirit*. And how came he to know that, but by the help of Humane Learning? Though he hath little reason to except against the English translation of those words. (*Ghost* and *Spirit* being all one, onely it may be the one a word more obsolete and out of use then the other) yet if it be true what his exception implies, that the English Translation is not exact in all points, then sure there is need of Humane Learning to perfect it. For we had not the English

Tran-

Translation at first without the help of the Learning of the Translatours, nor can we have it mended but by the labour and help of such as are Learned, that can look into the Original. And if so, is not *Humane Learning* necessary to an Expofitor of Scripture?

There needs a wiser man by far then I am to reconcile this man to himfelfe. He quarrells with Translations as imperfect, and yet holds there is no need of Learning to rectifie them.

But I have yet fomewhat more to fay before I leave this Question. Seing the designe of such men (as the *P. G. Routed*) is to deceive the simple with fair pretences to the honour of *Christ*, and the *Spirit*, and to make them beleeve that others (that oppose their corruptions) doe strive to diminish and darken the glory of the operation of the Spirit of *Christ* in his Saints, that they may set up fomewhat that is humane in the room of the same. I shall lay downe three or four Conclusions or Notes, to give you some light in this thing, that you may know *What is the work of the Spirit in revealing Truth to; or in the Saints. And How outward Humane helps to finde out the sence of Scripture are consistent with, and subservient to the same.*

1. I grant it to be an unquestionable truth, that no man is able without the sweet and gracious operation of the spirit of truth, *savingly* to understand and imbrace the mysteries of truth that are revealed in the Scriptures. *The naturall man* (sayes the Apottle, 1 Cor. 2. 14.) receiveth not the things of the Spirit of God, for they are foolishnesse unto him; neither can he know them because they are spiritually discerned. That is, he cannot know them effectually, *savingly*, he cannot know them as the spirituall man does, whose mind and heart is renewed through grace. However,

2. There is not any Scripture understood by spirituall Christians, the true Grammaticall sence of which, a man that hath not the Spirit of Christ may not attaine unto, by those outward helps that are afforded to him. A *notional* knowledge of the sence of Scripture, is common to naturall, as well as spirituall men. Else knowledge were an infallible Character of grace; which no body, I suppose, will affirme. So that,

3. (Observe it) That most blessed and heavenly work that the Lord Jesus hath to doe by his Spirit, in his Saints, is not so much to discover the *Grammatical* sence

of Scripture (which may be found out by such as live much below Christ) as to bring home the sence of Scripture close to the heart, and to enlighten the mind to see the beauty and goodnesse of that truth, that swims only in the brains of Naturall men. The work of the Spirit is to engrave truth upon the heart, to make our knowledge *effectuall, practicall, and experimentall*. Ah alas ! many (I am afraid) are carried very high in the air of sublime Angelicall Notions, upon the wings of such a *knowledge* as the Apottle sayes, *puffeth up*, who are all the while strangers to this worke of the Spirit, which is not to fill mens heads, but their hearts, with the truth.

'Tis much to be suspected, that such as would make you beleve that the work of the Spirit of grace, is to discover the sence of Scripture, have never yet felt this saving work on their hearts. The Spirits work is not so low, and ordinary. If it were as these men would have it, why, then the work of the Spirit were only to make *Notionists*. Ah ! let not Christians be deceived ; *knowledge puffeth up, 'tis love edifies*.

Scripture is sufficient to discover its owne sence to all men diligently impro-

ving the outward helps afforded by God (though a sanctified and saving knowledge of the same, be communicated to none but through the Spirit) otherwise Scripture were no perfect rule, yea indeed no rule at all : For what is a Book or Writing, without its meaning ? 'Tis not the words or expressions, but the sence of Scripture that is mans rule : if that be not visible, we have no visible rule, yea and if the Scriptures be given out in such termes and expressions, as do not discover their owne meaning, what are they ? or of what use ? Besides, if they doe not declare their owne meaning, but every one must fetch it from an immediate work of the spirit, what were this but to make the Scripture a Nose of Wax (as the Papiſts speake) pliable to any sence that the darknesse and vanity of mens minds will put upon it ?

Surely, he that denies a sufficiency in Scripture to clear its owne meaning to one that uses the outward means to that end afforded, denies Scripture to be any rule at all.

But to make this plaine, suppose a Question arise about the sence or meaning of a particular Text ; one sayes this is the meaning, another that : which way will

will you go to decide the controversie? Will you goe to the revelation of the Spirit in you? Or to the letter of Scripture, arguing from the proper signification and use of such words and expressions, as are in the Text disputed of? If you have recourse to the supposed revelation of the Spirit of Christ in you, why then the Scripture is not your rule: and how will you follow the Apostles advice, which is *To try the spirits, &c*? If you have recourse to the letter of Scripture, and argue from it, then Scripture ha's sufficient in it to make out its owne sence.

Scripture, 'tis true, contains in it an heavenly mystery, *that is hid from the wise and prudent*. But what is the reason 'tis hid? Paul will tell you in 2 Cor. 4. 3, 4. *If our Gospel be hid, 'tis hid to them that are lost. In whom the God of this world hath blinded the minds of them which beleeve not, &c.* Mark the ground of this, that the Gospel is hid, is because they are *blinded through unbelieve*. The Devil ruling in naturall men by sin and corruption, doth hinder them from giving hearty welcome unto the Truth. Questionlesse the most of those that heard Pauls Preaching, knew what he meant in his Sermons: and yet the Gospel was hid to many of them:

how so? why, they beleev'd not: Their understandings and affections did not close in with those heavenly mysteries of Gods love which he did discover, so as to assent unto the reality of what was Taught, and to love, and delight in the same. The Gospel is as a sealed Book to naturall men, because of the corruption that is in the heart, and in the mind, from whence it comes to passe that they cannot see the reality, beauty, and goodnesse of Scripture discoveries; 'tis not because there is not plainnesse enough in Scripture expressions, or because the Ministers of the Gospel do not speak plaine enough when they Preach Christ to them, but because through corruption their minds are averse from assenting to, and closing with the Truth.

Now you must know that the work of the Spirit is to heale the understanding, and to sanctifie and change the heart, and to make it pliable to the Truth; yea, and to stir up the whole man withall, unto a more diligent use of meanes of knowledge: Thus the Spirit of Christ brings in truth unto the soul, and that so as it dwells and becomes fruitful in the heart, and in the conversation. This is a step higher then; the quaintest Notionists of

Our times desire to be brought. If Truth were thus revealed in them, they would be more humble, more peaceable, more meek, then now they shew themselves.

In short, I know not any truth in Scripture which a true Christian hath an effectuall and practicall knowledge of by the Spirit, but a naturall man may know the same, onely his heart is not sanctified through the Truth. Truth is not in him in power. The work of the spirit is to bring that into the heart, which by outward means and helps, may be brought into the head.

Now then 4^{ly}. I honour I admire, I prize this blessed work of Jesus Christ, by his Spirit in his Saints, revealing Truth in them. But this no way opposes the expediency and needfullnesse of outward helps, to bring men to the knowledge of truth, which is that I plead for. The Spirit is pleased to make use of them, not that it selfe needs them, but because we need them.

The Spirit can communicate truth to souls without reading, hearing, medication, &c. and yet seing the Lord hath declared that he hath appointed these as the meanes that he will onely (in an ordinary way) make effectuall to the en-

lightning of the soul ; I hope 'tis no dishonour to the Spirit of truth to say, that without these men cannot come to the knowledge of the Truth. Even so, the Spirit can by *Extaticall Revelations*, or an *immediate inspiration*, give in truth unto the Preachers of the Gospel now, as he did to the Prophets, and Pen-men of Scripture of old ; but because (as ha's been proved in confutation of the fourth Error) God does not now reveal himselfe to any after that manner, the Scripture rule being perfected ; I hope it takes nothing from the honour of the Spirit to say, that the outward help of Learning, &c. is expedient, and needfull for a Minister of the Gospel ; and that Scripture cannot be well opened and cleared without it.

Alas ! these men are mistaken of the work of the Spirit, one part of which is (as I hinted before) to stir up souls unto a faithfull, diligent use of the outward means afforded for to lead them unto the knowledge of his mind in the word. The work of the Spirit is to stir up private Christians to make use of the means they have, as Reading, Hearing, &c. And to stir up Ministers to make use of their helps, and to bring in to the service of
Jesus

Jesus Christ in this great work of the Ministry, all that knowledge both divine and humane, which they can attain unto. Not, as these men would have it, to cast away as uselesse all outward helps, and sit still, waiting when knowledge will drop into their mouths, without any use of meanes.

But you may smell what these men drive at.

1. They are loath that any sort of men should be thought to have any thing more then themselves.

2. They would faine have their owne spirits or phantasies to be the judge of the sence of Scripture, that so their glosses on the same may goe for currant, though they have no affinity at all with the true Grammaticall sence, and then his Exposition shall be best, that ha's most boldnesse and confidence in asserting it.

Oh the wantonnesse and vanity of a proud heart! Let Christians take heed.

I have spoken I suppose sufficiently to this matter.

Whereas he sayes, *The Spirit of Christ is The P. G. enough to make men able Disputants, such as Routed. can convince gain-sayers.*

1. You may see how true it is by him- *Ans.*
selfe, who pretends to more gifts of the Spirit

Spirit then ordinary: If he can dispute no better then he writes, I undertake that the meanest of the Romish Emissaries will easily argue him out of all his Religion.

2. How evident is it to every mans experience, that there are thousands of precious soules that have the truth so deeply engraven upon their hearts, that all the powers of darknesse cannot take it from them; and yet are not able to maintaine it in dispute against cunning opposers. Of which number was that Martyr that said, *I can die for Christ, though I cannot dispute for him.*

But let this suffice you in short as a defence of Humane Learning so much slighted.

I confesse 'tis but a very small portion of it (in comparison of many of my Brethren) that I ever attained to, being soon taken off from the University, by the breaking forth of our Civil Wars. But as for that little which I have, I may say of it as *Luther* did of his skill in the Hebrew Language, *I would not change it for all the riches in the World.* Neither indeed should I know what to doe in the Ministry without it. Though withall I must professe too that God ha's been very gracious to me (I must speak it to his praise)

praise) in blessing mine endeavours very much upon the little stock I have. Unto which blessing especially, I must attribute that sufficiency I have unto my Ministeriall duties.

'Tis said, *Learning* ha's never any adversary to withstand it, but *Ignorance* : I have so much learning as makes me see the worth and usefullnesse of Learning. And truly my experience of the same enforces me to speak upon this subject (among other things) which I know the squeamish stomachs of many will not relish very well : However I shall take comfort in this, that I have done my duty.

His Eighth Error.

That the Ministry of ENGLAND is Antichristian.

THIS lies in the end of his Book, and I beleeve to perswade men of this, is his end: First in his intention, though last in execution. His designe is not so much to make more Preachers, as to vilifie those that are already as *Antichristian*, and no Ministers.

'Tis an heavy charge this that he brings in,

in, not against some, but all Ministers: I shall examine the strength of what he urgeth to make it good.

That which he speaks is either in answer to what is pleaded on their behalfe by his Adversary: or else something that he urgeth against them. I shall give you mine answer to every thing in its order; so as that you shall easily perceive that what he writes is grounded either on pittifull ignorance, or else on certaine slanderous, reproachfull, uncharitable calumnies, springing out of his unsanctified, malicious spirit, in which he cannot expect to be beleaved by any, but such as have made ship-wrack of love and godlinesse, as he himselfe (I am much afraid) ha's.

Mr *Hall* in his Book ha's six Arguments to prove that the Ministers of *England* are not Antichristian: before I take off his answers to these Arguments, I shall reply to somewhat that he ha's to say against something that Mr *Hall* speaks in Answer to an Objection, to this purpose.

“ The Authority of a Minister doth
 “ not depend on the persons Ordaining,
 “ but principally on Christs inward call,
 “ discerned by gifts, &c. We have our
 “ Ordination from Christ, by Bishops,
 “ and Presbyters, &c. To

To this he gives answer in these words.

You your selves have concluded the Bishops *The P. G.*
Antichristian in their calling, and is yours *Routed.*
Christian? A Riddle.

Reply.

Did ever any of those that have pleaded against the usurped power of Bishops, say that Bishops are Antichristian simply considered? We all say their Lordly power which they assumed to themselves over other Ministers, was Antichristian, not the Calling of Bishops consider it simply, as it signifies no other then the calling of a * Pastour or Elder. He might know if he were not willfully blind, that those that have pleaded against the Lordly power of Bishops, have constantly affirmed, that the calling and office of a Bishop, and a Pastour, or Elder, are one and the same, and so that Power which they usurped over their Brethren, was Antichristian, and nothing else.

* Which is the true & ancient sense of the word Bishop.

But secondly, he adds,

The outward calling you have from them, and *The P. G.*
 can they give you that they have not them- *Routed.*
 selves? A Paradox.

He should have proved that the Bishops *Reply.*
 had not the outward calling of Ministers.
 Though Christ never called them to that
 super-

superintendency over their fellow-Ministers, which they took to themselves, yet he called many of them to the office of Ministers, and in that respect they might ordaine and approve others to that office. This he ha's nothing to say to, unleſſe a confident dictate in the next page, in answer to this. That Bishops were Ministers, and Ordained, not as *Lord Bishops*, but as *Presbyters*: To this he sayes,

*The P. G.
Routed.*

You juggle with the businesse, &c. Who knows not that not long since the name of Presbyter was a stranger among us, and to your selves too?

Reply.

Who knowes not? There is no man that is not as blind and ignorant as *The P. G. Routed* is, but knows that the name of *Presbyter* was ever as frequent among men of knowledge, as that of *Bishop*, and knowne to be the name of Ministers of the Gospel, and so used, though his ignorance makes him so bold as to say, we were strangers to it. Hardly any that have written of the Ministry, but have used this name or title more or lesse, to signify Ministers in office.

So that we doe not new name *Bishops* in calling them *Presbyters* (as he affirms) we give them their old name which they had

had before ever *Lord Bishops* were known.

'Tis knowne that in former ages of the Church, a Bishop was onely as the Chairman of the Eldership, not having any power over the rest. Now as such (not in respect of the additionall power, which by favour of Princes they got into) did they ordaine our Ministers. This is no juggling (I hope) but plaine enough for any to understand.

Whereas he sayes, *Why is not Episcopos as good Scripture, as ancient, as honourable, as Presbyteros, an Elder?*

*The P. G.
Roused.*

I answer, who sayes but it is? Therefore we allow both the name and office of a Bishop, as he is the same with a *Preaching Elder*. But this he suggesteth to perswade his unwary Reader, that our Ministers do deny that they were Ordained by Bishops as Bishops; when as 'tis only denied that they were ordained by them as *Lord Bishops*. If this be not a cheating trick to deceive the weak, let any man judge. But he adds.

Ans.

If they were Ministers and so ordained you, you have done ill to Preach them downe as Antichristian. And so to lay them aside as no Ministers.

*The P. G.
Roused.*

Who ever did so, unlesse such rash spirits

Ans.

* Dr. Hall,
Dr. Usher,
& others.

rits as himsele? Is it not knowne that those that were faithfull and godly among them, have been; and still are lookt upon as Ministers? And do Preach Christ (and that too by appointment of Authority) in this Nation. I am sure they did not long since * and if not dead do yet; and yet see how impudently he vaunts upon this account [*Where is your call from them now?*] Notwithstanding his confidence, those Bishops that were godly were never denied to be true Ministers, though they were justly spoken against in respect of their usurped power. They sinned in taking that power to themselves that Christ never gave them, but that did not make void that ministeriall power which they had from Christ, by vertue of which, they ordained and appointed other Ministers.

Whereas 'tis moreover urged against him, That the Power of the *Presbytery* "is onely Ministeriall, whereby it testifies, "declares, and approves of those whom "God approves and calls. This, I perceive by his answer he doth not understand, and therefore I shall help him a little according to my apprehension of it, because indeed it makes very much to the clearing of this Question. Wherefore take notice;

notice, that the Presbytery doe not give
the Ministers authority to him: That is
from God, who appoints officers in his
Church for the edification, and comfort
thereof. The Presbytery do only testifie
and declare (after they have proved and
examined) that such and such are ap-
proved and called of God: that so they
may be Ministers and in authority unto
the Church, and may give themselves to
the work of the Ministry with more free-
dome, having such a Seal to their Mission.
Now it being so, that the *authority* and
office descends to our Ministers from
Christ, and their Ordination by the Pres-
bytery, is but *their* Ministeriall testifying
to the same; if that which is testified of
our Ministers be reall, and true (that is,
if they be men that have an inward call
from Christ) the corruption of those
that did approve and testifie, cannot at
all make void their office. So that those
that are really gifted, and are faithfull a-
mong our Ministers (for I plead only for
such) are true Ministers of Christ, not-
withstanding some spots of Antichristi-
anisme (if you will call it so) not then
discovered to them, did stick upon those
that did testifie, declare, and appoint
them to be Ministers. For that blemish
L which

which fluck on the Ordainers, could no way redound to them that were Ordained, any further then they did approve the same in them; and therefore now can redound nothing at all to such as have condemned, and publickly declared against the same, as our faithful Ministers have done.

This is a thing of speciall note as to the clearing of the controversie in hand, and though Mr *Hall* gives a sufficient hint of it, yet *The P. G. Routed* passes it over as though he understood it not, when indeed I rather think 'tis because he could not tell what to say to it.

Onely you may find some of the froth of his unsanctified spirit swimming on the top of the 98th page, which you must take as his answer in these words.

The P. G. Routed. If in some, pride, covetousnesse, ignorance, malice, treachery, bloodthirstinesse, &c. in others, loosenesse of life, prophaneenesse, drunkennesse, whoring, &c. may delare men to be called of God: You (speaking of the Ministers of England) have so much to say for your selves as any people in the World.

Answ.

This is to perswade, and make the world beleeve that our Ministers have no inward

inward call from God. But how notoriously false, and unchristian hell-borne a scandal this is (as applied by him) I leave to any modest Christian to judge. I professe it even makes mine heart tremble to read him. He hopes if he can raile and revile roundly, some thing will stick, though all bee not believed. Is this christianity?

But let us see what he has to shew for an answer to the six Arguments urged to prove the validity of the Ordination of the ministers of England.

The First Argument.

Those whose Ordination was right for substance (though it fail in some circumstance, yet) is valid. Arg. 1.

But the Ministers of England, their Ordination was right for substance, in that they had the inward call, and the outward too, being examined for life, and learning; approved of, and set a part by prayer, exhortation, &c.

Therefore their Ordination is valid, notwithstanding some failing in circumstantialls.

He denies not the first proposition, it being indeed unquestionable: and against the second he sayes severall things. As

The P. G.
Routed.

Reply.

for the inward Call (sayes he) That upon
your owne account is no part of Ordination, and
the outward call came by succession from Rome.
To the latter clause [The outward call
came from Rome, &c.] I will reply, when
I come to answer his Reasons to prove
the Ministry of England Antichristian.
But as to the first [The inward call is no
part of Ordination upon your owne account.]
I answer; Do we say any such thing?
viz. That the inward call is no part of
Ordination. Nay, do we not say on the
contrary, that the inward call is the very
life and soul of Ordination? What is
this mans forehead made of, think you?
Tis true, the inward call is no part of
the outward Ordination, as the soul is
no part of the body, but yet is in the bo-
dy, and is an essentiall part of the man;
even so this inward call is part of that
compleat Ordination that makes a Mini-
ster; yea it makes that ordination which
in respect of its externall part may be
defective, and lame, to be for the maine,
valid where it is: as the presence of the
soule in the body that is maimed, or di-
seased, makes a true living man. Ah!
this he would not have you see, if you
do, then farewell to his whole cause.
But he hath somewhat more to say against
this Argument, which is to this purpose.

but upon the inward call & say little of that. [intima-
tion, and saying that our ministers have not the
inward call] And the imposition of hands,
examination of life, and learning, prayer
&c. you so much boast of is nothing but an
Antichristian forme without power; for
neither they, nor you know what the gift,
calling, or worke of the ministry of Christ
is. &c.

This is his answer. Now if any man
can put so much confidence in him, as to
take his word for this (when there is no
proof of it yea when tis contrary to eve-
ry unbiassed mans knowledge, and ex-
perience) he may. But if you can but be-
leeve (as I thinke no modest christian can
chooſe but doe) 1. that those many hun-
dreds of godly ministers that are in Eng-
land have an inward call from God. 2.
That imposition of hands, examination
and approbation, with prayer and ex-
hortation are something besides an anti-
christian forme : being commended in
Scripture both by precept, and president.
3. That those that did ordaine, and those
that were ordained, did any of them
know what the gift, calling, or worke of
a minister is, if you can (I say) beleeve
any of these particulars, then (for ought
is in his answer) hee gives you leave to

Answer.

conclude that our ministers ordination is valid, and of force. And I desire to leave the controversy to the reader upon these termes too; for I thinke him not worthy to bee disputed with, that hath so far made shipwrack of ingenuity and charity as to deny any of the particulars before mentioned. The 1. and 3. being so fully testified by experience, the 2. by Scripture.

The Second Argument.

Arg. 2.

The next Argument to prove the validity of the Ministry (notwithstanding it hath run downe to us through channels somewhat impure) is the validity of Baptisme, which hath come the same way to us.

Thus, if our Baptisme be true Baptisme, then our Ministry is a true Ministry.

But our baptisme is true baptisme, &c. Ergo.

Here he is glad he hath the advantage to speake as bad of our Baptisme as of our Ministry: for he denies both as Antichristian. Grant one absurdie, and a thousand will follow.

He sayes;

ordination have now hit the nail upon the head, &c. The P. G.
to leave I deny either their or your Baptisme to be Romed.
on these any Baptisme at all, &c.

Reply.
worthy I answer 1. You must know this Ar-
h so far gument was never framed to convince
charity Anabaptist. There are others beside
before Anabaptists that question the validity of
so fully the Ordination of the Ministers of Eng-
y Scrip-land, (and to them this Argument will
rove unanswerable. For if the Ministry
because it came downe to us running a
while through a dirty channell) be
he valib therefore null, then Baptisme (which
standing descended to us by the same way) must
in cham be null too. He that can deny that there
validity are any Baptisme or Baptized persons in a-
e same ny of the Churches (whether Independ-
e Bapt-ent or Presbyterian) of England, New-
e MI-England, Scotland, France, &c. will make
light of this Argument : but it will make
others, of more modest Principles, to be
at a stand.

And here let me advise such as (being
advan- no Anabaptists) doe yet conclude the
tisme no Ministry of England no Ministry, and the
both Churches thereof no Churches, to exa-
dity, mine their Arguments well, and see whe-
ther by the same Arguments may not be
also proved as well that their owne Bap-

tisme is no Baptisme. I am afraid the will find it so; and a hard task to answer the Anabaptists plea against them.

But to returne to my Router.

2. He denies our Baptisme as well as our Ministry, because of its descending to us through the Church of *Rome*. But what will become of his Baptisme then? If that be true which he confesses; page 97. *That none can give that which he hath not himselfe.* None can ordaine a Minister but he that is a Minister, and so none baptize but he that is baptized. How then is he or any of the Anabaptists in *England* baptized? When 'tis knowne, that when they did set up their Dipping within these few years, two of them went down into the water, and one dipt the other, and so they the rest. Could either of them be a baptized person by his owne rule? Sure 'tis time for him (by that time he hath well thought upon this) to deny his owne new Baptisme, or to own ours. And if he owne our Baptisme, then he must our Ministry too.

The Third Argument.

Arg. 3. If the Papists disclaime our Ministers as having no call from them, then their calling cannot be Antichristian.

But

But they disclaime our Ministers, &c.
Therefore, &c.

To this he answers three things.

1. 'Tis knowne, and your selves know, your Ordination came from thence.

*The P. G.
Routed.*

This is a bold falshood, as I shall evidence more fully anon: never did any Protestant goe to Rome for Ordination. 'Tis true, in time of the first reformation begun by Luther, those worthies that were ordained ministers in the Church of Rome, according to the corrupt way of ordaning then in use, after they were made sencible of the corruption, and witnessed against it, and became instruments of gathering out the pretious from the vile, were not againe ordained; but by vertue of what call they had, did ordaine others after a more pure and regular way; and have we our call from Rome and Antichrist therefore? that is very strange. But he adds,

They (viz the Papiſts) doe not ſay that your ordination in its riſe came not from them, but in the preſent its not approved of by them.

*The P. G.
Routed.*

This is also a false hood, as full of ignorance as the other is of boldnesse. I beleave

Reply.

* *Scalingerus, Bristow, Sanderus, Bellarminus.*

believe he never read what any of them say as to this thing. 'Tis most evident that they doe flatly deny any succession of our Ministry from theirs. And therefore call our Ministers in *Queen Elizabeths* time, and so downward * *Ministros Parliamentarios, and Ministros Reginales; Queen Ministers, and Parliament Ministers.* And they give the reason, *Non a legitima consecratione aut inauguratione Catholica, sed a Regina & Parliamentis suam auctoritatem e mentem derivant. i. e.* They derive their fained authority not from lawfull consecration, or catholick inauguration, but from the *Queen*, and two houses of *Parliament*. To this purpose speak the Popish Writers mentioned in the margent with others; and yet doth not his ignorance make him so bold as to say, that the Papists doe not deny our ministry in its rise to com from them? sure these men thinke there is nothing true but what they know; when alas (poore soules) the Lord knowes they have but little to help them to know very much. But he adds in the third place.

The P. G. Routed.

3. Grant by way of concession that what you say were truth, yet is there but one *Antichrist* in the *World*? &c.

This

This he sayes to shew you, how our Ministers may be Antichristian, though their Ordination came not from Rome: sayes he, there are more Antichrists then one.

To this I answer; 1. See here he begins to feare least he should not be able to make it good, that our Ministers Ordination came from Rome, and therefore seeks a new starting hole. *There are more Antichrists then one*: therefore they may be Antichristian, though their Ordination came not from the Pope.

2. I confesse there are other Antichrists, beside the Pope; *The P. G. Routed*, and the men of his principles are Antichrists, being against Christs Baptisme, Ministry, Churches, if no more. But I hope our Ministers had never Ordination from them, and therefore are not Antichristian. Beside the Pope on the one hand who is *Litterall Antichrist*, and the *Familisticall Enthusiasts* of our times on the other hand, who are *mysticall Antichrists*, I, for my part, know no notable Antichrists in the World. If he had told what Antichrist our Ministers had their Ordination from, if not from the Pope, I should have known what further reply to make; but now I must follow him in his answer to the 4th Argument,

The Fourth Argument.

Arg. 4.

If *their* Ordination be Antichristian, then cannot they with modesty accuse our Ministers as Antichristian.

But *their* Ordination is Antichristian, which is by the people, whereas Christs rule is, that Pastors should ordain Pastors, Acts 14. 23. 1 Tim. 4. 14. Tit. 1. 5.

Therefore, &c.

To this he answers.

The P. G.
Routed.

A goodly Argument sir! as if because ours is Antichristian, therefore yours may be so by a Law; Learned Logick! &c.

Reply.

Oh the stupid ignorance of this fellow! was that the conclusion? The Argument concludes not that our Ministers are not Antichristian, but that the *Anabaptists* cannot with modesty call them so, because their owne Ministry is Antichristian, being contrary to Christs rule. And that I hope is undeniable.

Whereas he goes on saying, that as to the Ordination mentioned (by the people) he knows none such: Truly I beleieve him, because for the most part these men own no Ordination at all; but that Ordination that they have (where they have any) is by the people; as he confesses

(if

(if there be any sence in the words that follow (but as yet I take them to be pure non-sence, in a dresse of new words to deceive affectours of Novelty) if there be any sence, I say, in what he goes on to speak in this answer, it affirms that their Ordination is by the people, and if such an Ordination be good, how is it, that page 97. he sayes, 'tis a paradox to affirm that any one can give Ordination to another, that hath it not himselfe? Sure the man seems to have a bad memory, or we should not read such grosse contradictions. Their Ordination is good though it be only by the people, and yet our Ministers Ordination not good or valid, because those that Ordained them were no Ministers. If there be any reconciling of these two, then may we reconcile fire and water, light and darknesse.

The Fifth Argument.

Those Ministers which are elected, *Arg. 5.* proved, ordained, &c. according to the mind of Christ, cannot be Antichristian.

But the Ministers of *England* now are so.

Therefore they cannot be Antichristian.

To this he gives a three-fold answer,
to

to which I shall make reply in order.

*The P. G.
Routed.*

1. *Four Minor I deny, you have no such election, because you have no Church of Christ, &c. but professing hypocrites.*

Reply.

This being an unchristian slander, I need speak nothing to it. If any man can think that all Churches, except Anabaptists, are but professing hypocrites, I count him not worthy of an answer. He adds,

*The P. G.
Routed.*

2. *Those Churches, such as they are, never elected you, &c.*

Reply.

This is a downeright falsehood, like much of the rest of his Book; seeing (as 'tis well knowne) none are admitted to places, without a call from the people, or the better part of them.

*The P. G.
Routed.*

3. *You were (sayes he) never proved, viz. of the knowledge of the Lord and his wayes, but of your Learning, &c.*

Reply.

This likewise is most untrue, and known to be so by all that are acquainted with the examination that such as are ordained passe under; for when any one presents himselfe to be Ordained, first of all Testimonials under the hand of men of undoubted credit are required, to witnes
to

to his blamelesse conversation: when such Testimonials are produced, then is the person examined first concerning the work of grace on his heart, of which if he can give an account, he is then examined concerning his skill in the Originall Languages, his knowledge in the doctrine of the Gospel, &c. which is proved by a disputation on some controversie in Divinity, that it may be knowne whether he can maintaine the truth against Gainsayers. Then is he to Preach publicly for the tryall of his gifts. And is here no proving of our knowledge of the Lord and his wayes? 'Tis strange a man should venture to publish to the world things so apparently untrue.

The Sixth Argument.

Those Ministers that are diametrically opposite to the Priests and shavelings of Antichrist, cannot be Antichristian. *Arg. 6.*

But the Ministers of England are so. Therefore, &c.

To this he answers.

You are so in some circumstantialls, not in the substance, for you owne their Ministry true, their Ordinances true, &c. *The P. G. Routed.*

1. What, doe we differ from them, only *Reply.*

ly in circumstantialls? Ah poor man! that can shift no better to helpe his bad cause. Are Justification by works, worshipping of Images, praying to Saints, the Masse, &c. but circumstantialls? Sure hee'l prove himselfe the best Advocate for Rome, if he can make this good, that the things we differ from them in, be onely circumstantialls.

But 2. Is it not notoriously false, that we acknowledge their Church, Ministry, Ordinances, as true? What if *Mr Hall* in his second Argument doe acknowledge that they were so? so does that famous worthy, *Mr Burton*, who lost his ears under the *Arch-Episcopall* Tyranny, for the truth of Christ, in his answer to *Mr Chomley's* defence of the Church of Rome. He grants they had the essence of a Church untill the Councell of *Trent*, but not afterward, when they were compleatly apostatized; and the faithfull had withdrawn from them. So doe we acknowledge also; not that their Church and Ministry is true now.

There is yet one rub more which he labours to take out of his way. 'Tis urged that our ministers doe convert souls, and therefore appear to be sent of God, in that their Embassage is made successful by God.

To

To this he answers.

If conversion be a proof of a Minister in office, then women may be Ministers in office, or any man by whom God converts, &c.

The P. G.
Routed.

Who but one of a womanish spirit and brain, would have given such an answer? No man sayes that converting soules, proves all ministers in office that do convert, but 'tis a prooffe of the ministry of those that doe officiate as ministers, and in so doing convert. This is most evident by what Paul speaks, 1 Cor. 9. 2. If a private Christian, making use of his Talents in his place, and within his sphere, doe convert soules; this is a seal of Gods approving such pious means as he uses in order to the same. Even so if a man officiate as a minister in office, and God blesse his endeavours with the conversion of soules, 'tis a seal of his mission. And the reason is, because God will not ordinarily concur with such as he sends not. Such as pretend unto an office from God, when he never gave them any, use not to have successe given them by God in dispensing the same. God will not seal to a false and pretended ministry, by his blessing the same, as is plaine Jer. 23. 21, 22. wherefore it is evident, that (seing the

Reply.

M

Lord

To

Lord hath continually blessed the labours of our Ministers, with the conversion of many souls) our ministers are the true ministers of Christ.

But he sayes, page 71.

*The P. G.
Routed.*

In this likewise hath the Lord manifested his approving and calling the Preaching Brethren, the great number of converts from Antichristian, and Babilonish ignorance and confusion, &c.

Answ.

Converts? he means *Anabaptisticall* *Profelytes*, whom they have drawne away from holding any communion with the people of God in this Nation, or in any of the Churches of Christ in the world. A fine piece of Conversion indeed! Let him shew me any that have been brought off from a carnall, sensuall living, unto a reall and serious profession of the power of godlinesse, by such Preachers, ministering as they do without being appointed unto the office according to the rules of Christ; and he will shew more then ever I could find in all mine experience. I do not doubt but men really gifted, ministering their gifts in a peaceable and orderly manner, as becomes men in a private capacity, may have their endeavours blest with the Conversion of souls: but

as for such as goe beyond their line, and contentiously usurp the ministeriall function (as the P. G. Routed, and such like travelling Preachers doe) well may they pervert many: I never found they converted any.

That which he adds [That the conversion our Ministers boast of, is not a conversion from sin to God, but onely from sin to resting in duty.] It is such a palpable untruth, and so big of envy, and pride, that I shall say nothing to it: Let Saints experiences speak.

You have seen the invalidity and weakness of his answers to those six Arguments that prove our Ministers free from Antichristianisme: notwithstanding what he alledges they firmly prove that which they are brought for, therefore I shall not add any more.

Onely in a word or two I shall examine the strength of his Arguments to prove the affirmative, that they are Antichristian.

His Arguments as six in number, but onely one in weight, and that the first which is as followes.

The P. G.
Routed.

Those Ministers whose Ordination by succession came from the authority of the Pope, are Antichristian.

But your Ordination by succession came from the authority of the Pope, Ergo, &c.

Ans^r.

This is his *Unum magnum*, which if I can answer, the controversie will be at an end.

I shall first distinguish as to his first Proposition, and so answer.

I would faine know what he means by [*An Ordination comming by succession from the Authority of the Pope.*] the expression is equivocall. Whether doth he meane, such an Ordination as came by succession from the Popes authority as the first Originall of it? or else such an Ordination as came from the Pope, onely by being conveyed downe to us through his hands?

If he meane the former, then I deny his second Proposition. The ministers of England have not such an Ordination as came by succession from the Popes authority, as the first Originall of it. For that Ordination which they have, as to its substance, was appointed by Jesus Christ, and grounded on the Scriptures. 1 Tim. 3. 10. 4. 14. Tit. 1. 5. Acts 14. 23. &c.

If

If he meane the latter, then I deny his first Proposition. For all ministers are not Antichristian, that have such an Ordination as (descending from Christ) ha's sometime past through the Popes hand: for if so, then all that ha's past through his hands must be Antichristian: which if we grant, then not onely our ministry and baptisme, but the *Scriptures* also must be Antichristian too. How will he help it? If he say the *Scriptures* came forth from Jesus Christ, and so are received; so say I, our Ordination came from Jesus Christ, and so, under that consideration, our ministers receive it. If he say, the *Scriptures* are received in their perfection, but the Ordination was viciated and corrupted. I answer, the *Scriptures* also were very much corrupted by the Papists, as the Ordination was; but among us hath been restored, by degrees, the beauty of both. Let him looke to himselfe, the same door he goes out at, the same will I. If he can free the *Scriptures* from Antichristianisme descending to us through the Church of Rome, the same way will I free the ministry and Ordination from Antichristianisme, notwithstanding it descended to us through the Popes hands.

Answ. 2.

But 2. Seing he is so particular in telling us when we had our Ordination from *Rome*, in the 99th page. I shall speak somewhat to the clearing of this also: he sayes,

*The P. G.
Routed.*

Your Saint *Austin the Monk* being sent from *Rome* to establish the *Romish faith* in this Nation, he accordingly accomplishing the worke, you have your Ordination by succession from thence.

Answ.

Very good: I am not very unwilling to grant him this. Onely all the danger lies in these odious termes which hee makes use of, as *Rome*, *Romish faith*, and *Austin the Monk*; I shall discover his underhand deceitfull dealing in using these expressions, and the matter will appear as cleare as the Sun.

1. Whereas he sayes, *Austin* came hither from [*Rome*] to establish the [*Romish faith*] he speaks deceitfully, or ignorantly; for the *Romish faith*, was then the true, christian faith, and there was no Christian Church visible on Earth but held communion with the Church of *Rome* (as then it was) in the same faith, for the maine.

^a *Mason de
Min Angl.
l. 2. cap. 4.
Hist. Geo.
p. 62.*

2. *Austin* was not the first that established the Christian faith in *England*.
This

This he is mistaken in too. The Gospel was received in *England*, long before *Austin* was. This Nation, that is now one Common-wealth, was anciently divided into severall Kingdomes, some of them had received the faith long before *Austins* comming, if not by the means of the Apostles themselves (as some write) yet in the Apostolicall times by ^b *Joseph of Arimathea*, and then afterward was the doctrine of Christ revived by ^c *Eleutherius*, ^b *Baronius*, ^c *Capgravius*, ^c *Mason*. l. Anno Dom. 180. which is 1471. yeares since. At which time, I hope, the Bishops of *Rome* were true ministers, and the Church of *Rome* a true Church: more-over when *Austin* (that he speaks of) came hither, which as ^d history ^d *Beda*. Epit. Hist. witnesses, was about 1058. yeares since, there were severall ^e Bishops in *England*, professing and preaching the Christian faith. So that if we go this way to work, our Ministers Ordination will have an higher beginning then the *Collier* conceives. But if we doe grant that *Austin* (as he would have it) did first begin to ordaine Ministers here (being sent from *Rome*) and our Ministers Ordination be from him: Yet that being (as you heard before) 1058. yeares agoe, the Church of *Rome*

^b *Baronius*,
Capgravius
^c *Mason*. l.
2. c. 3.
Heyl p.
469.

^d *Beda*. Epit. Hist.
Angl Heyl. Geogr.
p. 470
^e *Florebant apud illos eo*
ipso tempore septem E-
piscopi, &c. *Mason*. se-
cundum Bed. l. 2. c. 2

was then also undoubtedly a true Church of Christ. And ^f Gregory the Great, then Bish: of Rome, whom he (to affright and startle ignorant people, calls Pope) was as farre from taking upon him that Antichristian power, that now the Popes of Rome take to themselves, as east is from west.

^f Vide obsecro an universalem Episcopum se vocaret Gregorius, quod podie Roma fit: An imperatorem Dominum suum jam vocaret Penisifex quod fecit Gregorius. Mason. de Min. Angl. L. 2. c. 4.

So that *Austin* and his companions (that were appointed and sent by this Gregory to establish the Church of Christ in *England*, Baptizing such as were added to the Church, and setting Pastours over them) had a lawfull and valid mission (at least for the maine) and therefore their Acts both of Baptizing, and Ordaining Ministers, were valid also.

3. Whereas he styles *Austin*, our [*Saint Austin the Monk*] 'tis either ignorantly, or deceitfully as before; for those that were called *Monachi*, which we render *Monks*, in some of those first hundred years after Christ, were as much different from those idle gluttons, now in the Church of Rome called *Monks*, as the Bishops of Rome then, are from the Popes now. The name signified, some wholly devoted to divine things; some wholly separating themselves unto the study of the heavenly

Divinis rebus vacantes. Mason.

heavenly mysteries of truth. And so it was used then. 'Tis true, since the Apostasie, this name is become odious by reason of those swarms of luxurious idle belly-Gods, that are of that Order, in the Church of Rome. However, it was not so at first, nor at that time when *Austin* was sent in this Nation. The word then had a better acceptation and signification; and was taken up no doubt by pious men. Wherefore the *P. G. Routed* doth not deal plainly with his Reader (if he knew this, as I confesse I think he did not) in calling *Austin* a Monk in contempt; when as it was the wickednesse of after times that made this name contemptible and odious, that had before a better use.

Alsted. Parat. Theol. de Mon. Incredibile est quantum a majoribus suis degeneraverunt. Sayes an Ital. Papist.

4. Though *Austin* was a Monk before his mission into this Land, yet at his coming over he was Ordained a Bishop either by the Bishops of Germany (as *Gregory*) or else by the Bishops of France (as *Peda*) writes: and so he ordained (with the help of others) those Ministers that were ordained here.

hSe Mason. deMin. Angl. l. 2. c. 5.

So that now see what is become of his great leading Argument, *The Ministers of England are Antichristian, because their Ordination came from the Pope, by the meanes of Austin*

Austin the Monk, who was sent hither to establish the Romish faith. The History being fully cleared up, it appears to be a meer bug-bear, and so far from making against our Ministers, that it abundantly vindicates them, and their Ordination. As for the truth of the relation, I have pointed at some in the margin for the confirmation of the same: And whoever is versed in History, knows it to be as certain as History can make a thing; and that is as certaine as any thing is that we doe not see.

No man knowes that there was such a one as *Austin*, or a Bishop of Rome that sent him hither, but by humane History: and by the same know you that my relation of this matter is true. I speak to the weak.

As for his five other Arguments, they being nothing else but an heap of most malicious and wicked slanders: I shall say nothing to them.

He sayes our Ministers are Antichristian; because,

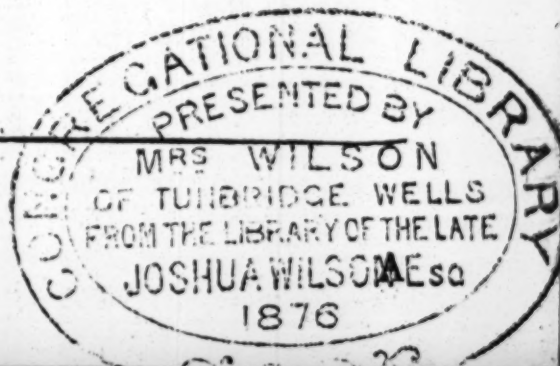
*The P. G.
Rowed.*

1. *They doe not Christs worke.*
2. *They desire to sit in Christs seat.*
3. *They are belly-gods.*
4. *They are enemies to the fellowship of the Saints.*
5. *They*

5. They set up something like truth, in the
room of truth, in opposition to truth.

These are his five other Arguments to *Answ.*
prove them Antichristian.

This poysonous froth thou mayest easily scum off, if thou hast but a little of the Spirit of the Gospel in thee. I intend my Discourse principally for honest hearts: wherefore, saying no more, I shall take my leave of *The Pulpit Guard Routed*, having I think, sufficiently scattered his worthy hoast of answers, and Arguments which he hath gathered up against Christ and the truth. I shall onely advise thee, *Never credit boldnes more for this mans sake.* But seriously weigh all things in the ballance of the Sanctuary. Try all things, hold fast that which is good.





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POSTSCRIPT - *Advertisement*

To the

READER.



Here is another dangerous, pestilent, blasphemous Booke of this Colliers (against Ordinances, yea and against the Person and Offices of Christ) which I did endeavour to get while I was answering this but could not. I know not whether he will make reply to this that I have written: Possible he may. 'Tis easie for a man to multiply Answers, if he take no care to speake pertinently. If he should Print another such answer to me, as The Pulpit Guard Routed is to Mr Hall; I shall promise him never to take the pains to reply. Thou mayest well think he spake his best in answer
to

A Postscript.

to Mr Hall. and if that (notwithstanding all his boldnes, and confidence in writing) be so weak, absurd, and impertinent, as thou mayest perceive by reading my reply: sure if he should put on double the confidence in writing another answer, I suspect (and so mayest thou) 'twill be for strength of Argument like the former; which if it be, I shall be content to suffer him to have the last word: supposing that none of those (whose good I aim at) will count his cause best, that speaks last.

This, that is now swollen into a Treatise, was intended, at first, onely as a Monitorie Epistle, in two or three sheets to stop the gangrene of his Errors from spreading among Christians. But I met with such variety of absurdities, so boldly and dangerously laid downe in his Discourse to entrap the weake, that I could not well be shorter then I am.

The Lord give thee understanding in all things.

February 14. 1651.

IMPRIMATUR.

Edmund Calamy.

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IRREGULAR PAG

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AR PAGINATION

to Mr. Hall and is that (notwithstanding
 the many all his books and contents
 in writing (as before) in the
 government as then he was
 writing my report (as if he found me
 on which the conference of writing
 was made) shall be for his own use
 and the printing thereof shall be
 at his own charge.



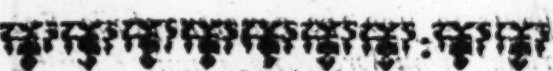
February 14. 1651.

(as before) (as before) (as before)

IMPRIMATUR,

Edmund Calamy.

(as before) (as before) (as before)



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